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ABSTRACT

A Senate committee received testimony supporting reauthorization of the Native Hawaiian Education Act as part of reauthorization of the Elementary and Secondary Education Act (ESEA). In the previous week, the House of Representatives had narrowly defeated an effort to delete the Native Hawaiian Education Act from ESEA reauthorization. The Native Hawaiian Education Act recounts the history of the U.S. invasion and illegal annexation of Hawaii, describes the basis of the federal government's trust responsibility toward Native Hawaiians, the educational needs of Native Hawaiian children, and authorizes supplemental educational programs to assist Native Hawaiians to reach the National Education Goals. These supplemental programs are Native Hawaiian Language Immersion Project; Native Hawaiian Family-Based Education Centers serving infants, preschoolers, and their families; Native Hawaiian Higher Education Demonstration Program; Native Hawaiian Gifted and Talented Demonstration Program; and Native Hawaiian Special Education Program. Testimony by U.S. Senators and Representatives, school and college administrators, program directors, teachers, and parents describes the programs and provides evidence about the need for these programs and about program successes and accomplishments. Appended materials include the text of the Act and data on program enrollments and Native Hawaiian college enrollment. (SV)

RC

S. HRG. 103-695

REAUTHORIZATION OF THE NATIVE HAWAIIAN EDUCATION ACT

ED 374 940

HEARING

BEFORE THE

COMMITTEE ON INDIAN AFFAIRS
UNITED STATES SENATE

ONE HUNDRED THIRD CONGRESS

SECOND SESSION

OVERSIGHT HEARING ON REAUTHORIZATION OF THE NATIVE HAWAIIAN EDUCATION ACT TO AUTHORIZE AND DEVELOP SUPPLEMENTAL EDUCATION PROGRAMS TO ASSIST NATIVE HAWAIIANS IN REACHING THE NATIONAL EDUCATION GOALS

MARCH 30, 1994
HONOLULU, HI

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REAUTHORIZATION OF THE NATIVE HAWAIIAN EDUCATION ACT

TUESDAY, MARCH 30, 1994

U.S. SENATE,
COMMITTEE ON INDIAN AFFAIRS,
Honolulu, HI

The committee met, pursuant to notice, at 8:05 a.m. in room 6118, Prince Kuhio Federal Building, Honolulu, HI, Hon. Daniel K. Inouye (chairman of the committee) presiding.

Present: Senators Inouye and Akaka.

Also present: Representative Mink.

STATEMENT OF HON. DANIEL K. INOUYE, U.S. SENATOR FROM HAWAII, CHAIRMAN, COMMITTEE ON INDIAN AFFAIRS

The CHAIRMAN. Before I begin officially, the fact that we are in a bankruptcy court should not be symbolic, that we are going out of business, but this was the only room available.

The Senate Committee on Indian Affairs meets this morning to consider a matter of great importance to all of us who are concerned about the future of our Native Hawaiian children. Today the committee will receive testimony on the reauthorization of the Native Hawaiian Education Act.

Over the last few years, there have been many Native Hawaiian issues that have captured the attention of the citizens of Hawaii. For example, almost every day there is some article on sovereignty, or health care, or the Hawaiian homeland, or religious freedom. But I believe that there can be no other issue of greater importance, no issue which is more important, more profound in the impact it will have on the future of Native Hawaiian people in the State of Hawaii, than the education of Native Hawaiian children. Because without a sound educational foundation, without a means of assuring that our Native Hawaiian children develop a confidence of spirit and intellect, sovereignty and self-governance may never be fully realized. And today more than ever before, our children and youth face challenges that we as parents and grandparents never had to confront.

So as their elders, I believe it is our duty to advance the care, the protection, and education of our children to ensure that Native Hawaiians are at parity with all other children, and to make certain that Native Hawaiians have the same educational opportunities and support that all other children enjoy.

We must recognize that Native Hawaiians have not fared well under the traditional Western educational system.

The Kupuna will remember a time when the native language was banned from our schools, and Native Hawaiian children were punished for speaking the language of their kupuna. Not very long ago Hawaiian language, religion, and culture came dangerously close to extinction. For a while it appeared that those who wanted to see the assimilation of Native Hawaiians into a multi-ethnic society might soon see their goals realized.

But Native Hawaiians should not and cannot be treated merely as another ethnic group. While many have sought refuge here, these islands remain the traditional homelands of the Native Hawaiian people. It is from this source that Hawaiians have for centuries drawn their mana, their energy, and it is to this source that future generations will return to reimmerse themselves in the culture which is uniquely their own.

It is, I believe, fitting and right that the educational system be the means by which the cultural bond is re-established.

Sadly, there is some in the Government of the United States who believe that the Native Hawaiian Education Act is unnecessary. There are misinformed individuals who believe that the Native Hawaiian Education Act provides services that are available through other national programs and who have accordingly deemed Native Hawaiian education programs to be duplicative.

It is on this basis that they have sought to deny funding for the programs established under the Native Hawaiian Education Act. They have further sought to eliminate the programs funded under the act in an effort to streamline our Government.

This kind of thinking culminated in an action in the U.S. House of Representatives earlier this month when an amendment to eliminate the Native Hawaiian Education Act from the reauthorization of the Elementary and Secondary Education Act narrowly failed to pass by a margin of only 10 votes, 203 to 213.

These efforts to eliminate the Native Hawaiian Education Act should be of great concern to everyone assembled this morning. Currently, Native Hawaiian children and youths represent the single largest ethnic group within the State educational system—23.6 percent—and their numbers are growing. Yet, they represent more than 50 percent of youth committed to the Hawaiian Youth Correctional Facility.

In special education programs, Native Hawaiian students represent 32.7 percent of the total special education enrollment with figures in some school districts approaching 42 percent.

In achievement tests of basic skills, Hawaiians score below national norms and score the lowest of the four major ethnic groups in Hawaii.

These are only a few examples of the over-representation of Hawaii children and youth in the at-risk group. They also serve as indicators of a school system that has failed to meet the needs of Native Hawaiian people.

In 1983 this educational status was documented. The report submitted by the Federal Office of Education entitled, "Native Hawaiian Educational Assessment Project," found that Native Hawaiians scored below parity in education, and that this low achievement was directly related to their cultural situation.

It was in recognition of the educational needs of Native Hawaiians and the fundamental connection between culture and education that the Congress enacted the Native Hawaiian Education Act. These programs are successful because they recognize, respect, and rely upon Native Hawaiian culture and values, such as the importance of the 'ohana in education. Programs designed to address the needs of other American children simply cannot provide the critical component of the learning experience in which Native Hawaiian children thrive.

Thankfully, and largely through the efforts of my distinguished colleague, Representative Mink, H.R. 6, a bill to reauthorize the Elementary and Secondary Education Act for 6 years, passed the House of Representatives last Thursday. That bill does include the Native Hawaiian Education Act.

We in the Senate will do our part. Following this hearing—and this is an important hearing—I will be directing my staff to draft a bill reauthorizing the Native Hawaiian Education Act. I will then call upon the Chairman and Committee of the Senate Committee on Education to make certain that this Native Hawaiian Education Act is included in the Senate's version of the Elementary and Secondary reauthorization effort.

So this hearing is a critical part of this process. We have to make a record for our case. It is imperative that we document the accomplishments of the Native Hawaiian Education Act and we identify areas of expansion. Because even though these native Hawaiian education programs have proven to be extraordinarily effective, there is still much left to do. And so we are here to learn, not only what this act has accomplished, but what remains to be achieved.

I would like to emphasize that this hearing is an important part of the legislative process. It is necessary, and as soon as the hearings have been placed in proper record and transcribed, we will proceed with the legislative process of drafting a measure. And, hopefully, within a month we will have a measure on the Senate desk.

So may I now call upon the first panel. I have been told by my colleague that Senator Akaka is at a function at this moment. He will be coming shortly. I have a statement submitted by Congressman Abercrombie and Congresswoman Mink, and I am certain they will try their best to be here.

The first panel, the Director of the Punana Leo Project of Hilo, Namaka Rawlins;

The Director of the Early Education Division, Kamehameha Schools Bishop Estate, Robert Springer;

The Acting Superintendent of the State Department of Education, Dr. Herman M. Aizawa, accompanied by Maggie Hanohano, Project Coordinator, Pihana Na Mamo;

The Director of Na Pua No'eau of the University of Hawaii at Hilo, Dr. David Sing;

And the Director of the Kamehameha Schools Bishop Estate Native Hawaiian Higher Education Program, Alvina Lopez.

Ms. Rawlins, Mr. Springer, Dr. Aizawa, Dr. Sing, and Ms. Lopez, welcome.

Ms. Rawlins.

STATEMENT OF NAMAKA RAWLINS, DIRECTOR, PUNANA LEO PROJECT, HILO, HI

Ms. RAWLINS. [Opening remarks given in native tongue.] Hi, I'm very excited and a little nervous to be up here representing the families and children of the Punana Leo. The whole concept of Punana Leo and everything is—right now, I'm feeling like I'm very nervous and I would like to, first of all, recognize that in the audience today we have here our families from the Punana Leo right across the State from Hawaii to Kaua'i. And I would like to thank them for being here today in support of what I'm going to be testifying for on behalf of the Punana Leo.

Also in the audience we have the president of the Punana Leo here, along with board members of the Punana Leo. And this is for your record, thank you.

Aloha, my name is Namaka Rawlins, and I'm the director of the Punana Leo Project and a part-time guava farmer on Hawaiian homelands in Panaewa, Hawaii.

Thank you for giving me the opportunity to speak about the Punana Leo. It has been over 1½ years that the President of the Aha Punana Leo, Kauanoe Kamana, wrote to all of you expressing our concerns that we be notified of any proposed wording changes in the reauthorization bill for the Native Hawaiian Education Act so that the Punana Leo would be able to provide input. So, again, thank you for this opportunity.

The Punana Leo is a unique program, the only full day indigenous language education preschool program in the State and even the nation. The Family-Based Education, using Hawaiian as a medium of instruction, has resuscitated, revitalized, and reestablished Hawaiian education in Hawaii, and, beyond this feat, other benefits have come as a result of the natural process of growth. It is imperative that the Native Hawaiian Education Act be reauthorized, as our only other source of funding is from parents.

One Punana Leo started in 1984, and today there are seven sites across the State. They are located in Hilo and Kona on Hawaii; Wailuku, Maui; Ho'olehua, Molokai; Honolulu and Waianae, O'ahu; and Puhi, Kaua'i. We are presently working with the Waimea, Hawaii parents and community, as well as Lahaina, Maui; Kahana Valley; Waimanalo, Kaneohe, and another site in Honolulu, O'ahu, and Waimea, Kaua'i in establishing sites at these locations.

There are over 300 applicants awaiting acceptance statewide into the seven existing sites, although we will have only 55 openings for the 1994–95 school year. The number of applicants will increase as we work with other communities in establishing Punana Leo. It should be noted that some parents submit applications when their babies are only a few months old in hopes of a first-come first-serve basis. The Punana Leo provides support to 155 site children and families and to 877 children and families in the DOE's followup program, initiated by Punana Leo parents, as well as children from the island of Ni'ihau and the Ni'ihau community in Kakaha.

Of the 155 children in the Punana Leo, 92 percent of the families are receiving scholarship assistance from the Punana Leo available only because of the Federal Native Hawaiian Education funding. A

survey of families indicated that a majority of them would be unable to finance their child's early education if it were not for this assistance. These families would typically not be eligible for outside assistance as the State's project, Open Doors, assists families from designated areas in the State. And Queen Lili'uokalani Trust assists orphaned and single-parent children. These children will be denied the opportunity to be educated at this vital development stage.

When the Punana Leo started, 100 percent of the staff had no preschool training or early childhood education. Today, due to funding, we are able to in service our staff, provide assistance for them to continue their education, and some of them even receive their elementary teacher certification and are now teaching Punana Leo graduates and others in the DOE. The staff in the Punana Leo, as well as the support center, are made up of families of Punana Leo graduates and students.

Families are required to attend weekly Papa Makua, Hawaiian language classes, at the Punana Leo. Upon the families' instance, these classes were increased from 1 hour a week to 2 and 3 hour classes with levels of readiness. Some of our Punana Leo parents have returned to school to learn Hawaiian at an even faster pace. Once enrolled, they often times end up seeking degrees in Hawaiian, as well as other areas.

Parents are also required to provide Hana Makua, in-kind service, to their schools as well as organize the Komike Makua, parent affiliation of each Punana Leo. In today's audience, this is what we have. We have the representation from the Komike Makua.

We appreciate our congressional delegate's firm stand on the long overdue recognition of the special status of Native Hawaiians through the Native Hawaiian Education Act, as debated on March 9. The Native Hawaiian Education Act has been a shot in the arm for the Punana Leo program in enabling us to assist many more families and communities in Hawaiian education. We are grateful that we are able to let you know some of our concerns in the language of H.R. 6 so that changes that reflect our needs are met.

We have talked about a melt-down or slow-down of the project, should the act not be reauthorized. And we are very worried that we may still need to melt-down as H.R. 6 stands now. There's a lack of substantial findings in section 3802 regarding Hawaiian language to warrant section 3805 emerging project. Also very worrisome in section 3805, is that the Punana Leo is to continue its family-based education centers along with two other entities involved in Hawaiian Medium Education with an appropriation figure of $1.5 million.

In Myron Thompson's, Trustee-Kamehameha Schools/Bishop Estate, testimony before the U.S. Senate Appropriations Committee on March 2 he indicated that interest in the Hawaiian culture and language is strong, and of all the educational trends we have followed, this is the most positive. The Punana Leo was the example of the Family-Based Education Center making the impact. The top priority recommended for Native Hawaiian Education is early childhood education or family-based education centers. The increased funding in H.R. 6 section 3806, Native Hawaiian Family-Based Education Centers, indicates that this is a priority. However,

the Punana Leo, as it stands in H.R. 6, is no longer able to continue its family-based education centers under section 3806.

I have added in this testimony, and it goes pretty long, but the Punana Leo supports adding some things into H.R. 6 that would substantiate and give credit to our language and a little bit of our history so that in the findings we can talk about—and thank you, Senator Inouye, for your part in the Native American Languages Act and that legislation in getting that passed in Congress, and we really, really appreciate that.

So I'll just leave that.

The CHAIRMAN. Well, I can assure all of you that your prepared statements and your documents will be made part of the record. So if you do not wish to present it at this hearing, do not worry. It will be in the record.

Ms. RAWLINS. Okay, I would like to—because it is rather long, but, first of all, we appreciate Congresswoman Mink's H.R. 6 and that it even passed, like you said, by 10 votes, which is very slim. And we would like to let it be known that we appreciate the immersion section of 3806.

However, the wording in there that the Family-Based Education Centers be attached to the immersion project is what we would like to have looked at carefully because, as I have stated, we would like to continue in the Family-Based Education because that's what we do. We do education, and we appreciate the fact that the Punana Leo should be—if there is going to be legislation for the immersion section—that the Punana Leo would be able to continue or support the immersion program, the Papahana Kaiapuni, and the DOE with maybe curriculum development and other areas besides its Family-Based Education Centers.

[Prepared statement of Ms. Rawlins appears in appendix.]

The CHAIRMAN. Thank you very much.

After the panel completes its presentation, I will be asking questions.

Ms. RAWLINS. Okay.

The CHAIRMAN. Mr. Springer.

STATEMENT OF ROBERT SPRINGER, DIRECTOR, EARLY EDUCATION DIVISION, KAMEHAMEHA SCHOOLS BISHOP ESTATE, HONOLULU, HI

Mr. SPRINGER. Good morning, Chairman Inouye.

My name is Bob Springer, and I'm Director of the Kamehameha Schools Bishop Estate's Early Education Division. I'm here to offer sincere thanks for your support of our efforts to serve Native Hawaiians, and then to report briefly on two projects which in part were underwritten by Federal funds.

The first of these is the Native Hawaiian Family-Based Education Centers, the second is the Native Hawaiian Model Curriculum Implementation Project. Both are authorized by the Augustus F. Hawkins-Robert Stafford Elementary and Secondary School Improvement Amendments of 1988. We are now into the fifth year of operations under this authorization.

First, let me talk about the Family-Based Education Centers, FBECs, as we call them.

The legislation was wise in its stipulations. There were four:

First, there were to be services for children, prenatal, through age 3. Kamehameha's FBECs address this with two components—Parent Educational Services for expectant families through delivery through the baby's first 2 years, and our Traveling Preschools For Toddlers, 2 and 3 years old, and their caretakers.

Second, there were to be preschools for 4- to 5-year old children. Kamehameha's center-based preschools satisfies this stipulation.

Third, there was to be continued research and development. Our project team has done this work, developing curriculum, providing training, and conducting studies.

Fourth, there was a requirement for long-term followup and assessment. Our Data Management and Evaluation Departments are responsible for this.

So each one of the stipulations is being addressed. The purpose of all of this work is consistent with the nation's first educational goal; namely, to ensure that children are ready for formal school when their time for this arrives.

The legislation calls for 11 Family-Based Educational Centers. This means 11 centers with all four components—services for expectant families through the baby's third birthday, preschool classes for 4- to 5-year old children, continued research and development, long-term followup and assessment.

This year 1993-94, we have 23 full FBECs and four partial FBECs. They are located on all of the major islands of Hawaii, except Lana'i, reaching from South Point on the island of Hawaii to Kekaha on the island of Kaua'i. They are located in some of Hawaii's most challenging communities, where school success has not been a pattern.

Let me illustrate:

In knowledge of vocabulary on the Peabody Picture Vocabulary Test, students entering our center-based preschool classes score at the 11th percentile. Their aggregated score is in the lowest percentile, as low as children from impacted urban areas on the mainland or in rural villages of Appalachia. When our students leave our center-based classes, they score about the thirtieth percentile, a significant gain after only 9 months of preschool work.

As we reap benefits of children who have been in the other components, the Parent Educational Services and the Traveling Preschools, we expect to see even more remarkable results.

The total number of participants for this school year will be over 7,000 families. The cost are shared. For this year they total some $9.3 million. Of this, the Federal Government contributes $2.1 million, and Kamehameha Schools Bishop Estate, $7.2 million.

This has indeed been a useful partnership, and we are grateful for your continued support.

Now let me move to the Native Hawaiian Model Curriculum Implementation Project. The legislation directed the Kamehameha Schools to form a partnership with the State Department of Education in implementing a language arts curriculum. The curriculum has been undergoing development by Kamehameha School staff members and public school teachers. It has shown promise in assisting Hawaiian children and others having difficulty with stand-

ard English and was to be used in 20 of Hawaii's public elementary schools.

Two approaches have been taken to meet this requirement:

First is through retraining veteran teachers by working side by side with them in their classrooms, and second is by training prospective teachers. Graduates are then placed in schools with a high percentage of Hawaiian children. Kamehameha's Elementary Language Arts Program is in 20 of Hawaii's public schools. Some 160 teachers are affected, more than 3,400 students are involved.

At the same time, the program—KEEP, we call it—has been undergoing major change. Assessment information of 5 years ago indicated a need for this, and, therefore, for the past 5 years we have been remodeling. KEEP's philosophy has been clarified, and it now includes concern for student attitudes and feelings about language arts in addition to the acquisition of knowledge and skills. Its concentration has broadened from reading only to a full range of language arts. Its methods have moved teachers beyond basal readers to regular books and to the use of writing as an important feature of language development.

All of this has involved enormous effort in three areas—No. 1, the development of curricular structures and materials; No. 2, training for effective implementation; and, No. 3, assessment to note the effectiveness of the work.

Primarily, the Model Curriculum Implementation Project has helped us with this last area; namely, assessments. A number have been developed and administered, and we have learned from information they provided. There are hopeful signs.

For example, we studied classes using KEEP and those using more traditional methods. Looking at students from comparable backgrounds, there is a wide range of achievement. Students in some classrooms do considerably better than those in others. In KEEP classrooms there is an indication that Hawaiian students do better with what is called a "whole language approach" than those with more traditional methods.

In one sense, however, the Model Curriculum Implementation Project has been a disappointment. It hasn't shown KEEP to be appreciably more effective than traditional methods of language arts instruction.

Still, we think that the work of KEEP needs to continue in one form or another—after all, the problems are still there—and we support the concept of a Native Hawaiian model curriculum implementation project. Nevertheless, we do not feel that KEEP should be involved in such an effort beyond its current funding.

Let me conclude by once again thanking you for your long-term support. You have demonstrated well your commitment to Native Hawaiians and indigenous people that as a group have not enjoyed educational success at parity with other ethnic groups. Your concern has been that all people of our nation be given a chance not just to have equal educational opportunities, but, more importantly, that they be assisted in their efforts to obtain benefits from education that society offers to those prepared to take advantage of its opportunities.

We have been bending every effort to make this happen. Your assistance is deeply appreciated and has been enormously useful, and we're grateful.

[Prepared statement of Mr. Springer appears in appendix.]

The CHAIRMAN. Thank you very much, Mr. Springer.

Mr. Aizawa.

STATEMENT OF HERMAN M. AIZAWA, ACTING SUPERINTENDENT, STATE DEPARTMENT OF EDUCATION, ACCOMPANIED BY MAGGIE HANOHANO, PROJECT COORDINATOR, HONOLULU, HI

Mr. AIZAWA. Good morning, Mr. Chairman. Thank you for this opportunity.

The Hawaii Department of Education strongly supports the reauthorization of the Native Hawaiian Education Act. As a recipient of funding from this Act for the past 5 years, the Hawaii Department of Education firmly believes that continued funding of programs designed to assist students and families of Hawaiian ancestry is critical to empowering the future generations of our native population.

At present, Hawaiian and part-Hawaiian students comprise 23 percent of our overall school population in the Department of Education. However, students of Hawaiian and part-Hawaiian ancestry comprise approximately 33 percent of all youngsters certified as special education, most notably in the categories of learning disabilities, emotional impairment, and mildly mentally retarded disabled.

Over the past 4 years, the Hawaii State Department of Education's Pihana Na Mamo Project has worked on a statewide basis in seeking to improve services for special needs students. A major component has been its pre-referral and main streaming efforts in the Windward, Leeward, and Hawaii districts that enable schools to support students in regular education settings.

Additionally, the project has funded parent facilitators in all of the seven school districts who serve as direct liaisons between the school, the community, and parents. The efforts of Pihana Na Mamo have had a positive impact upon our project schools with a resulting decrease in the number of Hawaiian and part-Hawaiian students having to be served in separate special education programs. Their needs have been appropriately met through regular education services. Parents of these students have also indicated that significantly improved relationships and communication now exist in the schools.

Continued funding of this project, as well as the other programs under this act, is essential in enabling our State to meet its educational obligations to its Hawaiian people.

In regard to specific items in H.R. 6, Part G, "Native Hawaiian Education," we ask that these comments be considered in your committee's reauthorization of the Native Hawaiian Education Act:

First, the recipient for funding for the Native Hawaiian Special Education Program should be the Hawaii Department of Education. Pihana Na Mamo is the title of our Department's Native Hawaiian Special Education Project.

Second, clarification be provided for section 3809(c)(1)(a) stipulating that the Secretary may not make a grant or provide funds pursuant to a contract exceeding 83.3 percent of the cost of providing health services. The Hawaii Department of Education has utilized funds under this authority to provide educational and not health services to special education students of Hawaiian ancestry, and we do not anticipate a major change in this arena.

Third, deletion of the requirement that there be a 20-percent match of non-Federal funds. We know that this match is required only for the Native Hawaiian Special Education Program and not required for any of the other programs funded by this act. Currently, the Hawaii Department of Education, as well as other State agencies, provides the project with a significant amount of in-kind contributions including office and classroom space in all of our school districts, use of furniture, equipment, telephone services, access to all DOE support services, as well as time commitments from school, district, and State office personnel.

While we will continue to provide such in-kind contributions, the inclusion of a specific amount of a non-Federal match in this Act would place an undue burden upon our Department.

Last, addition of the statement "and students at risk for being identified as in need of special education services," to section 3809(a)(1) to allow the Department to provide services and support prior to students being identified as needing special education services.

Such an emphasis on pre-referral interventions is in keeping with best practices in the field of special education, as well as in the Department's philosophy of prevention and early intervention.

I have another section that I would like to present testimony on, and this is the section on Immersion of 3806:

The Department appreciates all efforts to support the Hawaiian Language Immersion Program. The history of public education in Hawaii extends back to the time of the Hawaiian monarchy. Public education at one time was conducted and administered exclusively in Hawaiian. In 1896 the use of Hawaiian was banned by law, followed by the near extinction of the language.

The Department's effort to support the restoration of the Hawaiian language have led to the development of the Hawaiian Language Immersion Program. Since 1987 the Department has offered an opportunity for students in selected public schools to experience the content of the regular education program through the medium of the Hawaiian language. This initiative has been completely funded by the State of Hawaii in response to community needs and requests for Hawaiian medium instruction.

The program has played a vital role in statewide efforts to revitalize the Hawaiian language and culture, assisting people to regain and maintain their language.

While enrollment in the program is open to all students, the majority of students enrolled are of Native Hawaiian origin. For many of these students, enrollment in the Hawaiian Language Immersion Program is an opportunity to continue learning in a language that they have begun to learn at home or in the Punana Leo schools.

Currently, the program services 621 students in six sites across the State. It is the desire of the Hawaiian community to continue to provide this opportunity to students through grade 12. The process of planning for the educational needs of students as they progress to the intermediate and high school grades reveals that additional funds will be needed to develop instructional materials and prepare teachers for secondary immersion education.

The Department has identified priority areas within the program which will mean additional attention and efforts in its long-range planning for the Hawaiian Immersion Program, just adopted by the Board of Education recently. The Department welcomes the efforts and contributions of other agencies and institutions in order to increase funds needed to meet the personnel, curriculum and facility needs associated with developing the secondary component of the program.

In regards to Part G, "Native Hawaiian Education," we ask that the Hawaiian Department of Education be designated the recipient for funding the Hawaiian Language Immersion Program. The Department appreciates the opportunity to support the re-authorization of this act on behalf of the Hawaiian Language Immersion Program.

Thank you, Senator.

[Prepared statement of Mr. Aizawa appears in appendix.]

The CHAIRMAN. Thank you very much, Dr. Aizawa.

Dr. Sing.

STATEMENT OF DAVID SING, DIRECTOR, NA PUA NO'EAU, HILO, HI

Mr. SING. Senator Inouye, I thank you for this opportunity to present testimony before the committee in support of the reauthorization of the Native Hawaiian Education Act.

My name is David Sing. I'm the Director of Na Pua No'eau, the Center for Gifted and Talented Native Hawaiian Children at the University of Hawaii at Hilo. I would like to begin by thanking you for your leadership and support of this effort, which, as you have said, is most important endeavor for all of those of Hawaiian ancestry.

I would like to speak generally about the reauthorization and support of it. The projects initiated through the authorization addresses unique needs of Native Hawaiian students. The education activities provide resources to serve Native Hawaiians, but, more important, help to redesign education activities that began to address root issues of Native Hawaiians and not merely systematic responses.

The education for Hawaiians are the result of a century of cultural oppression. Previous attempts to address education of Hawaiian students the past 30 years are based on deficiency approaches which places the Hawaiian as a problem rather than the victim. Other programs defined by other broader legislation other than the authorization would not be able to facilitate comprehensive and long-term projects that deal with the unique issues and strategies to raise the education status of Hawaiian students.

The authorization has brought the awareness of issues and provided resources to design policy, programs, and activities. It assisted in laying the foundation for broadening the scope of the impact

The Center for Gifted and Talented Native Hawaiian Children, Na Pua No'eau, at the University of Hawaii has been working over the past 5 years to address education issues specific to gifted and talented Hawaiian children.

One of the major issues of Hawaiians in gifted education has been the under-representation of them in education. Preliminary information retrieved from the Office of Civil Rights in 1988 indicates that participation of Native Hawaiian children are severely under-represented in gifted education in the public schools. Although Native Hawaiian children represent 23 percent of Hawaii's public school population, they represent only 11 percent of the children participating in State-sponsored gifted and talented activities.

In a survey conducted by the Center in 1990, over 90 percent of Hawaiian students selected into the competitive gifted programs with the Center were not identified as gifted in their regular schools and not provided opportunities in gifted education. These students' giftedness was validated through a process conducted by the Center.

This survey implies that there are many Hawaiian students who are gifted, and other than the activities conducted through the Center, are not receiving education enrichment to optimize their fullest potential.

Some of the issues that lead to their under-representation include, No. 1, that public education has limited resources in the area of gifted education.

No. 2, students selected to participate in gifted programs at schools are normally chosen based on successful behavior. Hawaiian students who are bright and with high potential but for some reason are not achieving in school are not selected for gifted programs. The issue here in itself is not a gifted issue, but an issue that impacts on Hawaiian students accessing gifted education.

Many gifted Hawaiian students are not identified through existing identification criteria and procedures. The criteria and procedures do not necessarily take into account where and under what circumstances Hawaiian students exhibit gifted behavior. The Center has found that culture and areas of interest play a role in the extent to which gifted Hawaiian students demonstrate their giftedness.

School learning in most schools do not take into account the role of culture in achievement-oriented behavior. Gifted education should not assume that all gifted students learn one way or come from similar backgrounds.

Hawaiian students do not access educational enrichment opportunities to the same degree that other children do. The history of Hawaiians representing a high proportion of low achievers in education and of low socioeconomic status translates to having less opportunities to programs and activities that facilitate higher learning and achievement.

Over the last 5 years, the Center has done the following to try to address some of these issues:

The Center has designed criteria for selecting Hawaiian students that expands the exhibition of giftedness to incorporate Hawaiian culture uniqueness. The students are allowed to demonstrate their giftedness within the context of their culture. The traditional criteria utilized by schools in general limit the situations that students can demonstrate their giftedness, and, thus, limits the pool of students to those that represent a certain socioeconomic dimension.

The Center has developed procedures that access Hawaiian students and families to information and applications for Center programs and activities. The Center considers the various ways that Hawaiian families access information. Besides schools, the Center allows students and their families to access information through other media. The Center has developed and implemented programs that access large numbers of students to have opportunities to participate in educational enrichment activities and to demonstrate their potential and giftedness.

The Center has found that many Hawaiian students have not had access to educational enrichment activities, and, thus, lack information and exposure that might enhance their potential to demonstrate their giftedness. Thus, the Center has created a program that facilitates large numbers of children to access such education enrichment opportunities through university faculty and facilities.

Through this process, the students have expanded enrichment and an opportunity they may not have had otherwise to demonstrate their giftedness.

The Center has developed a program model and activities that consider Hawaiian and gifted education issues. One of the most significant and far-reaching applications that the Center has developed is the Hawaiian Education Program Model. All activities conducted through the Center must apply this model.

The result of 100 years of cultural oppression is reflected in the demographics of our Hawaiian population in socioeconomic and education profiles. Today's circumstances of Hawaiians is a response to society and its inability to acknowledge and work within the culture of its indigenous population. In viewing how we deal with the education issues for Hawaiians in the context of this larger picture forces education to address "root" issues. Many of the education programs attempt to address symptoms of these broader issues through their activities.

A more detailed description of the program model is in the written testimony.

The programs that the Center conducts spans super-enrichment Saturdays to our chorus, summer youth program, summer residential program. We're in eight high schools along with year-round mentoring, all of that totalling students being impacted 1,737 students per year.

In addition to the programs listed above, the Center is engaged in additional activities that address the issues described through partnerships with other agencies. Our Center has now opened two out-reach sites at Maui Community College and Kaua'i Community College through funding from the Office of Hawaiian Affairs, and in the Fall we'll open another site at the University of Hawaii at Manoa. These are through partnerships with the Office of Hawaiian Affairs.

The families of Na Pua No'eau students from these islands initiated having the centers on their respective islands. In addition, one of the long-range impact activities will be the development of educational and career pipelines for Hawaiian children. The first has been implemented through a partnership with the University of Hawaii School of Medicine and the Native Hawaiian Center for Excellence.

Through this pipeline early interaction with Hawaiian children to raise their educational and career aspirations, the medical education career pipeline will conduct activities for elementary, secondary, and college students in an effort to make the medical profession be something that they are capable of reaching.

Some of the outcomes I would like to share at this time has to do with the activities that have been conducted through the Center.

The first is the raising of education career aspirations. Over the past 5 years, the Center has been successful in raising the educational and career aspirations of Hawaiian children. In a recent survey conducted by the School of Medicine, it was assessed that both children who participated in Na Pua No'eau activities and their families believe they could become medical doctors as opposed to children and families from two other communities that Na Pua No'eau had not served. These communities felt—those that Na Pua No'eau had not served—that it was not feasible for their children to consider that profession.

In general, we find that those communities that have been directly impacted by Na Pua No'eau feel their children are capable of a lot higher aspirations than other communities.

A second one is increasing opportunities for access for education enrichment opportunities. The Center serves approximately 1,000 students a year for the current 1993-1994 year. In addition, the school projects provides services to approximately another 600 students. It is assumed that the teacher training and workshop presentations conducted through the Center impact large numbers of students indirectly. The partnerships with other organizations increase the number of students that benefit from the Center.

Examples include the Medical School Program at the University of Southern California, which the Center assists in selecting 9th grade Hawaiian students to attend a 6-week summer pre-med program. This summer the Center will also identify Hawaiian students to attend the University of Hawaii School of Medicine Medical Training Program for 11th graders. The Center has also facilitated the access of Hawaiian students to other summer programs offering education enrichment.

Identifying gifted Hawaiian students—the Center has developed identification criteria and procedures that allow students to exhibit their giftedness through a broader range of cultural contexts and situations than currently used. This allows students who are gifted but for some reason not exhibiting their abilities in traditional means to demonstrate their potential. The work of the Center in this area has helped schools redesign some of their gifted identification procedures. The result has been more Hawaiian students are being recognized as being gifted and being supported in optimizing their potential.

Enhancing Talent—through the Center's model and philosophy, the students participating in the Center's activities optimize their fullest potential. The success of this experience has allowed the students to blossom within their talent. Students and parents have all testified to the raising of the level of performance both in the talent and in their overall school and home activities.

Empowering a Community Through Educational Excellence—the Hawaiian community has had increasing more opportunity to discuss and be a part of the educational experiences in the Center's programs. The result is an increased awareness of what individual families can do to support education and culture in the home. They have empowered themselves to be conscientious in working with schools in developing activities that support the culture foundation of the Hawaiian community. The result has been a larger core of families that have visions as to the possibilities of ideal educational situations of their children.

I want to thank you at this time, Senator, for your continued support, and I believe that without re-authorization many of the programs that we have initiated we will have a difficult time continuing the efforts that have already been started.

Thank you.

[Prepared statement of Mr. Sing appears in appendix.]

The CHAIRMAN. Thank you.

Ms. Lopez.

STATEMENT OF ALVINA LOPEZ, DIRECTOR, KAMEHAMEHA SCHOOLS BISHOP ESTATE NATIVE HAWAIIAN HIGHER EDUCATION PROGRAM, HONOLULU, HI

Ms. LOPEZ. Good morning, Senator Inouye, members of the Senate committee on Indian Affairs and guests.

My name is Alvina Lopez, and I'm the Director of the Native Hawaiian Higher Education Program at Kamehameha Schools Bishop Estate. I appreciate the opportunity to speak on behalf of the Native Hawaiian Higher Education Program and the reauthorization of the Native Hawaiian Education Act.

The Native Hawaiian Higher Education Program supports the intent of the Native Hawaiian Education Act. Since its inception in 1989, this program has been successful in, No. 1, increasing the number of Hawaiian students enrolling in and completing college; No. 2, helping scholarship recipients to identify barriers and formulate solutions; no. 3, including the students' family and significant others in the decisionmaking and problem-solving process; No. 4, training college faculty and staff on effective out-reach counseling strategies that will enhance student retention; and, No. 5, establishing and maintaining partnerships with the various post-high institutions in the State of Hawaii.

The program has provided financial assistance and counseling support services to a total of 547 Native Hawaiian undergraduate students attending colleges and universities in Hawaii, and 120 graduate level students pursuing degrees in Hawaii and on the mainland.

Of these students, 92 undergraduates completed an Associate and/or Baccalaureate degree and 57 graduates completed a post-

baccalaureate degree. The program has been successful in raising the college retention rates of its undergraduate recipients from 76 percent to 92 percent. The graduate recipients have maintained a steady rate of retention at 94 percent.

By working closely with the scholarship recipients, their families and/or significant others and in establishing partnerships with the post-secondary institutions, the Native Hawaiian Higher Education Program staff have been able to effect changes at the student as well as institutional levels. Because we have found this mode of operation to be successful, especially with the undergraduate students, we are concerned about maintaining the quality of counseling support services for students who attend schools outside of Hawaii.

Over the last 4 years, the program has found that the undergraduate students demand more frequent contacts. The barriers identified earlier—for example, academic or personal problems—continue to be the barriers as students progress toward their undergraduate degrees. Having these students in local institutions have given the program the opportunity to provide quality services and to make early detections as problems arise. Thus, students stay in school for another year.

While we do have these concerns for the undergraduates, we don't have the same reservations for the graduate students. The needs and demands of these students are less because they have already successfully completed one degree. Although they may experience the same barriers as the undergraduates, they are readily able to identify viable alternatives and solutions. For the reasons, the Native Hawaiian Higher Education Program is in complete support of continuing to provide financial support for future graduate students who choose to attend post-high institutions outside of the State of Hawaii.

We also continue to support the obligations of the graduate students to provide service to the Native Hawaiian community. Whether the graduate students attend school in or out of the State of Hawaii, they will be held responsible to meet these commitments.

The program knows that it can help students succeed, whether they are undergraduate or graduate students. The program is also aware that providing only financial support is not enough to motivate or to keep students in school. Its initial efforts have shown if early intervention and continuous counseling services are provided, students stay in and complete school.

Another concern is how the program funds have been allocated. Currently, the budget is divided into two parts—one for undergraduate costs and the other for graduate costs. We recommend the funds be allocated in one lump sum.

During the 4 years, there has been a larger number of applicants for undergraduate than for graduate programs. The Native Hawaiian Higher Education Program staff have been focusing their efforts on helping the undergraduate students complete their degrees and continue toward a higher degree. Still, only two to three students per year have continued their education into the graduate degree program. Most students decide to work because of the need to gain experience and to overcome "burn-out".

Before we can raise the number of Native Hawaiians in graduate schools, more undergraduates need to complete their degrees. Currently, the program provides an average of 50 to 60 graduate scholarships per year. The program has not seen an increase in graduate applicants. The new applicants just replace those who have graduated.

Having the appropriate funds combined instead of divided will enable the program to focus more on the undergraduate students, and yet be flexible in providing also for the graduate applicants. The program realizes that the number of undergraduates far surpass the number of graduates. However, as trends change, the program would be prepared to accommodate the students if it has control over the budget.

I would like to reaffirm the support of the Native Hawaiian Higher Education Program for the reauthorization of the Native Hawaiian Education Act. And, again, in summary, it recommends, however, that, No. 1, scholarships continue to be provided for undergraduates attending schools in the State of Hawaii; No. 2, scholarships for graduate studies in or out of the State of Hawaii continue to be awarded; No. 3, all graduate students will provide service to the Native Hawaiian community within the State of Hawaii either during or after the completion of the degree; and, No. 4, that funds be allocated in one lump sum.

Thank you, again, Mr. Chairman, to you and your committee for your continuing support of the Native Hawaiians.

Aloha.

[Prepared statement of Ms. Lopez appears in appendix.]

The CHAIRMAN. Aloha.

I thank you all. Before I proceed with questions, I would like to answer some of the questions that you have been asking the committee.

The Senate Committee on Indian Affairs has jurisdiction over Native Americans. Native Americans are the indigenous people of the United States. Officially, the Government of the United States has recognized as Native Americans American Indians, Aleuts, Eskimos as Native Americans.

Throughout the years the Federal Government has resisted recognizing Native Hawaiians as Native Americans, although they are the indigenous people of the State of Hawaii. That is at the crux of the problem. That is why some of you have asked the question, why do you have to make this Native Hawaiian Education Act part of the Federal Elementary and Secondary Education Act? Why can it not go by itself?

I am convinced that if we attempted to pass a separate measure and pass it on to the President of the United States, it would be vetoed because the Justice Department has throughout these years—whether they be Republican or Democrat—insisted that Native Hawaiians are not Native Americans.

This committee, the Committee on Indian Affairs, has during the last 7 years, which coincides with my chairmanship, initiated acts which admittedly are questioned by some of my colleagues—the Native Hawaiian Education Act, the Native Hawaiian Health Act, the Native Hawaiian Cultural and Arts Act, and on, and on.

For example, last year we appropriated over $100 million in Native Hawaiian special programs, but we have done this in tandem with other large measures. The Health Act has become part of the National Health Act, cultural programs have become part of the National Cultural Program. So while the nation officially does not recognize Native Hawaiians as Native Americans, I am pleased to report that we have been able to convince our colleagues in the Congress of the United States that Native Hawaiians are Native Americans.

In other words, as lawyers would say, we have been able to consider Hawaiians de facto Native Americans, but the administration does not provide us with the de jure designation of Native Americans.

Second, I would like to tell you why we are going through this exercise, because many Americans have asked, do you not have a school system? Is not the educational system adequate and sufficient? Why do you have to have one for Hawaiians? Why not one for Chinese, why not one for Japanese, and Koreans?

Well, first of all, I consider Native Hawaiians as being Native Americans, and, therefore, there is an existence of a special relationship between indigenous people and the Federal Government of the United States. There is a trust relationship. There is no special relationship between the Government of the United States and Japanese Americans, and Chinese Americans, and Korean Americans. But there is, in my mind, a special relationship between the U.S. Government and Native Hawaiians.

So as far as I am concerned, this is fully justified, and, therefore, my colleagues have not questioned these measures as being racist measures or racial measures.

Third, there are many who say that education is simply the three R's—reading, writing, and arithmetic. But I agree with all of you, especially Dr. Sing, that this act does not address the problems. It addresses victims.

Throughout the centuries, whether it be the United States or any other country, the superpowers dealing with indigenous people have followed the same process. In the United States, well-meaning people, sincere people—honest, noble, honorable people, have always provided the answers and solutions to problems for indigenous people because the feeling was that men and women of European stock were superior.

And so with the Indians we christianized and civilized them. We put them in special schools. We told them to cut their hair, wear different clothes, do not speak their language, do not eat their food, do not sing their songs, do not hit the drums, all of these little things.

The same has been done with Native Hawaiians. We have christianized and we have civilized, and in the process, I am afraid that what has happened to indigenous people throughout this world has happened to Native Hawaiians. We have nearly destroyed their culture.

Culture is very important, because without cultural awareness, cultural knowledge, and from that arising self-identity, one cannot have pride in oneself. Without pride, most things are not possible.

What we are trying to do through this system is to restore pride, a very important but difficult process is to restore pride.

Throughout the years, we who are the leaders of this land have been carrying out projects and programs without realizing the damage it has been doing.

For example, 25 years ago I visited Nanakuli High School; 95 percent of the students are from Hawaiian homelands. The principal was of Japanese ancestry, the teachers were all of Caucasian, Chinese, or Japanese ancestry. Not a single teacher was of Hawaiian ancestry. The only person of Hawaiian ancestry was a part-time basketball coach. All other Native Hawaiian employees were either working in the kitchen or pulling weeds.

One may look at that and say, what is wrong with that? But imagine placing yourself in the shoes of that child going to school every day and noting not a single Hawaiian teacher, and cannot help but reach the conclusion that Hawaiians are failures. They are not good enough to teach us.

Well, these programs have Hawaiian teachers.

Finally, I have found that if you are looking for solutions, you go to where the problem is, and that is why this hearing is being held. This act is not from my brain. It is from your brains. You are the ones who have suggested these programs—Dr. Sing's programs, or your programs. All of these programs are unique because Native Hawaiians are unique.

So when I said that this is an important hearing, I really meant that.

I would like to ask a few questions, and then I will call upon my colleague Senator Akaka and then the great heroine, Representative Mink. We have been singing your praises all day long.

What if by chance—and I do not think it will happen, but anything can happen—we failed to pass a reauthorization of the Native Hawaiian Education Act? What will happen to your program? Or, to put it another way, do you have other alternative sources of funding that will make it possible for you to carry on your program? Are you "make" after this one? [Laughter.]

Ms. RAWLINS. Yes; in fact I mentioned in my statement that we have talked about that. We've talked about the melt-down and what we're going what do. But I think for the Punana Leo, like I said, Federal funding has been a shot in the arm. If we don't have Federal funding, it would be very detrimental to the program because we have been able to assist more families.

However, when the Punana Leo started in 1984, we had no Federal funds and parents today would be able to testify and say what they would do is sell more Portuguese sausages, come into the school and maybe bring tutu into come and help teach in the schools so that they don't have to pay tuition or work out something like that. But the ownership of the Punana Leo belongs to the families. It is truly a family-ownership program, and I don't think the families would let it fail because we don't have the reauthorization of the Hawaiian Education Act.

However, we are very appreciative and we're going to be pushing for it and encouraging you, and doing all that we need to do to make sure that it does get passed. We would not be able to, I guess, be sailing on this roll. We're on a roll right now and the kids are

now going to be entering high school; that is, the kids that have graduated from the Punana Leo. So it's not going to be easy, but I think the parents here would all say [remarks given in native tongue.]

The CHAIRMAN. Mr. Springer, the question is if we fail to pass the reauthorization, and, therefore, there would be no funding, that is about $8.22 million, do you have alternative sources of funding?

Mr. SPRINGER. Kamehameha School Bishop Estate has a healthy endowment, but I think that what we can say is that if we had not had Federal funding in the past, we would not be working in areas that we're into now. The funding itself has provided us with support in areas that are non-traditional for the institution, and I'm referring in particular to the pre-kindergarten activities, the traveling preschool and parent educational services.

Whether under stipulations of the will and tax laws the trust would be able to continue to support parent educational activities, is at least an open question. And if it were not supported in that way, I don't know where we would get the funds to continue this activity.

This has to do with working with the expectant mothers and families and the babies' first 2 to 3 years of life. We think that of the three components of our pre-kindergarten program, this is the most important, and it's the time when the child is developing all kinds of attitudes, developing language skills, and so forth. And if you're not influencing at this level, you have a much more difficult time later.

So, frankly, we are very eager to have funding, support, for particularly this part of the program.

The CHAIRMAN. Thank you.

Ms. Lopez, I suppose your answer would be the same?

Ms. LOPEZ. Yes; pretty close because when we first began, Kamehameha School Bishop Estate had a post-high program but not as much money as today. And the new post-high scholarship program does model what this program has done, and they have put 11 million to providing for students going to colleges.

So we're working together in partnership and helping, and for us to have the Federal money as well as the money from Kamehameha, will only help more Hawaiian students.

The CHAIRMAN. Thank you.

Dr. Aizawa.

Mr. AIZAWA. In your words, Senator, we would make [die]. We would have to, like Ms. Rawlins said, sell a lot of Portuguese sausage, Portuguese sweat bread, sushi, and whatever else we could do.

I say that because, for example, our budget for next year is $11.4 million short, which means we are going to have to rob Peter to pay Paul within the department already. This act has provided approximately $500,000 for our special education students, and not having that money means we're going to have to take a hard look at what we have within our current budget to do that.

Second, our Hawaiian Language Immersion Program has been a really positive program, for our students in the State of Hawaii. Different parts of the State, different schools in the State, are asking to get on board, which is why we implemented a long-range

plan. And this is long-range relative to, again, looking at the concerns of a slow economic situation in Hawaii, which is projected over the next 5 years not to allow the Department of Education to expand any of its programs. This is what we're faced with.

If you're thinking that $500,000 for special education student programs seem small for the DOE, it is a significant amount when you look at our total needs.

If we don't provide opportunities for our Hawaiian Language Immersion Programs to expand, I think we will be in a sorry state, relative to the interest of the families support that we have for the program, the willingness of people of Hawaiian ancestry to work in the schools and to be teachers in these programs. To be able to continue to develop and make sure people fully understand, and our students to understand the culture and the language, we strongly support the Native Hawaiian Education Act.

So, yes, we would be greatly hurt by that fact if this program was not supported. Our funds would be very difficult to come by.

The CHAIRMAN. We are going to provide you with the funds, but I hope you will not rob Peter to pay Paul. Do not take from the Hawaiian programs to pay the non-Hawaiians.

Mr. AIZAWA. Right.

The CHAIRMAN. I have one other question.

Ms. Mink's bill, H.R. 6, has a provision that has not appeared in the past bills, and that is the formation of a Native Hawaiian Education Council to coordinate activities. Right now, Punana Leo, you are on your own; Dr. Sing, you are on your own; and everyone else is on their own.

Ms. Mink's bill has a council where programs are coordinated so you know where you are going from, and from there, we can attach to the gifted and talented program, and from that program to the Kamehameha program, or something like that.

Are any of you opposed to this council?

Ms. RAWLINS. Is anybody opposed?

The CHAIRMAN. Are you opposed?

Ms. RAWLINS. No, no, I'm not opposed. I do feel, though, that the council—I'm not opposed to it, however, I think if there is the language in making sure that the representation, how they are selected, and if we can be reassured that the council is made up of so many percent of Native Hawaiians are on it—I think that was brought up at the summit in April of last year. So the idea is good, and also that the council is made up of a number of speakers. We need to have speakers on the council too so that as we're growing, our needs need to be reflected on the council so we do need speakers, Hawaiian language speakers.

Mr. SING. I would like to support that idea. I think we found in preparation for the Native Hawaiian Education Summit that we learned a lot just by planning for it from each other, and so I would think that that would be something necessary and would support.

Mr. SPRINGER. I would like to say the same thing. The first time that we ever got together as a group and talked about our various programs was when we were planning for the Hawaiian Education Summit, and I think all of us found that extremely useful.

The CHAIRMAN. See what Punana Leo started? You talked everybody else into it. [Laughter.]

Mr. AIZAWA. That's right, including 7 years when Larry Kimura and Kauanoe Kamana came to see the former superintendent and myself to sit down and talk about developing the Hawaiian Language Immersion Program. But I would like to again support the council approach, participants becoming involved from the very beginning, because this is the basic thrust that the Department of Education is currently using. We call it school community-based management, but I think the concept of getting many minds together to work on an issue and help promote it once positions and objectives have been developed, I think is an important way to go.

The CHAIRMAN. Thank you.

Senator Akaka.

STATEMENT OF HON. DANIEL K. AKAKA, U.S. SENATOR FROM HAWAII

Senator AKAKA. Thank you very much, my senior Senator, Dan Inouye, one who has had Hawaiians at heart in many ways including education and one who has made a huge difference for Hawaii in the United States Congress.

Whenever I have an opportunity I want people of Hawaii to realize what Senator Inouye means to us and what he has already done for us and what—

The CHAIRMAN. Enough already. [Laughter.]

Senator AKAKA. [continuing]. He has done in looking forward to the future. He has been very deliberate in trying to get things done, and he has done them real well, and I tell you that as a colleague of his in the U.S. Senate.

We also have a lady here from Hawaii who has done a great job in the U.S. House. As you can tell by her bill, she understands, as does Senator Inouye, the problems that Hawaiians have and are trying to take steps to improve those conditions.

I come alongside them, and I want to tell you that I'm here to support the Senator's programs and also Congresswoman Mink's programs, and I want to work with them to ensure that these programs continue. I'm here to hear from you, as we all are, as to progress reports of the current programs that we have now, and also to try to get an understanding from you as to where we are here with Hawaiians, what has been done, what progress was made, and what there is in the future that we can do to help to make it even better.

And so I join Senator Inouye in doing this and Representative Mink, and I also want to commend you folks because from what I hear from grassroots is that improvements are being made in the education of Hawaiians. They are beginning to not fall into the kind of categories that we often have seen in the past, and there are differences. And we attribute this to what's coming about with these special programs, and, of course, because of that, see the need to continue these programs.

As you know, and I'm sure the Senator mentioned to you, the straits that we are in now financially, and it will be a case of restructuring priorities with less money and trying to get the things

that we feel are very important funded. And so that's where we'll be on this.

So I just want to say mahalo to all of you and to wish you well, and we will try to do our part up there.

Thank you very much, Mr. Chairman.

The CHAIRMAN. I thank you very much, Senator Akaka.

And now may I call on the madam of education.

STATEMENT OF HON. PATSY T. MINK, U.S. REPRESENTATIVE FROM HAWAII

Ms. MINK. Thank you very much, Senator Inouye.

The task of educating the leadership in Congress and the national Administration is highlighted by the near-crisis situation that we faced in the House when there was an effort to delete the Native Hawaiian Education Program from H.R. 6.

Somewhat ironically with a Democratic President in the White House we had to face the situation in the Congress, and I say it tragically because what it, I guess, exemplifies is that we in the Congress, the four of us, and leadership in Hawaii have a very big job to try to inform and educate the American leadership on what the Native Hawaiian movement is all about. In Hawaii we're struggling to implement the feelings of the Native Hawaiian population with respect to sovereignty issues, and we're spending time and effort in educational activities to augment, promote, elevate, strengthen these feelings so that it can come out into some sort of a coherent conclusion.

So as Hawaii here has struggled to deal with the whole issue of Native Hawaiians, you can imagine that there is zero perception of what it is all about in Washington, D.C.

So while the four of us, we know where our thoughts are, what direction we're heading, and what our priorities are, remember there are 531 other guys in the Congress that need to be educated. And so the benefit of these hearings led by Senator Inouye is that your thoughts will be taken down, widely distributed in the Congress, and we will have your help in putting in proper perspective why this issue is so important, not just to Hawaii but to the country as a whole.

The re-inventing of government, the idea of trying to save bucks, in the Clinton administration led by Vice President Gore targeted 132 education programs, and the outcome was that some 23 or 24 were eliminated from the budget. And one of them was the Native Hawaiian Education Act. I say from ignorance; some of you might say from stupidity. I'm being a little kind.

But in any event, we have a lot of work to do to make them understand, not just the administration but the American people in general and the members of Congress what we're talking about. See, they say, hey, we have title 1, chapter 1, billions of dollars which are targeted for select communities where school authorities decide how to use the money. Why can't the Native Hawaiians take advantage of those billions of dollars that are allocated under chapter 1? Why do we have to have this special program? Our effort to try to explain it—the history of Hawaii, and the struggles of the Native Hawaiians, the comparability with Native Ameri-

cans, our struggles to be included in the Native American definition and not being able to get into that definition because of resistance from the Native Americans themselves who don't want to have to share some of the Federal programs with our community here.

So I call upon you today to help us with this record to make clear what our objectives are, what our distinctions are, and to help us save this program.

I was not in the Congress in 1988 when these two gentlemen made this law. What we are doing now is extending it after a 5-year experience. It was first funded in 1989, and we have kept it going. We don't want to lose it. It got through barely in the House of Representatives with about a 10 vote margin, too close for comfort in my book. So we have a lot of work to do.

I have every confidence that it will be a much better vote in the Senate, but we didn't have warning that this frontal attack was going to come. We were told by the Republican leadership that what was coming was an amendment to knock us out with four other programs, and the amendment was printed in the record as four grouped together. And so our whole strategy, our literature, all the leaflets we had prepared for the floor grouped the four; to save the four. We figured in grouping together we have strength to save all of us. So that was our strategy—Close up, civic education, and territories educational funds and the Native Hawaiian Education Program.

So we strategized together and we knew we were going to save all four programs.

When we got to the floor that morning, almost without warning, bang, only the Native Hawaiian Education Act was in the amendment to cut. All the other three had disappeared. They were home free. Obviously they were thrilled that they were not in it. They didn't have to worry. So only Hawaii was left to carry the whole message, and we were not exactly prepared for this sudden change in strategy.

So it was kind of a moment of great anxiety, but there's a lot of good will in the House, I must say, having been cultivated by the 14 years, was it, that Senator Akaka was in the House and helped to put this together. And, certainly, everybody is aware of the strength and political muscle that Chairman Inouye has in the Senate. So I have every confidence that what you tell us here he's going to put in the Senate version, then we come together and we compromise the bill in the House-Senate Conference Committee. I will be on the Conference Committee most assuredly, and we'll work out a compromise that has your best interests and best thoughts.

I'm hopeful that we'll keep the $15 million that we have programmed in our bill, and that all of it will remain intact.

The second round fight is in appropriations, and there we have Senator Inouye on Appropriations. In the Senate, I know that he will protect that money. Don't we all know that? So I think we're off to a good start.

We need your support. You can write letters to Vice President Gore and to the President about your thoughts on the importance of Native Hawaiian programs like health and education. It will be

very instructive. Don't hesitate to write to them. I think that they have a long way to go to understand what we're talking about. I keep writing, like, once every month and I just get the same polite response. So I know I'm not quite making it yet so we need your help to get this idea accepted.

Thank you very much, Senator.

The CHAIRMAN. In the House of Representatives, Patsy Mink is on one side and 500 is on the other side. [Laughter.]

Ladies and gentlemen, I thank you very much.

Senator AKAKA. Mr. Chairman, may I ask one question please?

The CHAIRMAN. Certainly.

Senator AKAKA. Thank you very much, Mr. Chairman.

Before asking the question, I want to say aloha to the parents. I know there are parents here from the Punana Læo who are out here. I want to say thank you so much for coming and others of you who are supporting the programs. It's really great for us to see this kind of support.

But my particular question—only because we're talking about hearing from people—I receive letters from parents and students having to do with students attending the mainland. I think right now we don't help or assist students who go to school outside of Hawaii, and some students are asking—and I don't know whether you alluded to this, Ms. Lopez.

Ms. LOPEZ. Right now we give scholarships to graduate students going to the mainland but not the undergraduates, and as our facts have shown in my testimony, the undergraduate students have demanded a lot of need for close contacts and the graduate students haven't. So by our results we have seen that the undergraduates have done better being here so we can give that counseling support that they need to stay in school. Otherwise, they drop out.

In the case of the graduate students, because they gained a degree already and they're mature enough to go on to a degree and they know their choices, we have supported the graduate students.

Senator AKAKA. Yes; these have been from parents and students who are undergraduates who attend mainland schools from Hawaii, Hawaiians, and hoping that they could get assistance from you as well as they attend mainland school.

Ms. LOPEZ. I think if the program was to shift where it was only to give scholarships, we could provide. But because we have found that this is not enough in helping the students, I think that's why the program has allowed only the graduate students to attend mainland colleges. But I hear what you're saying because I hear the same thing.

Senator AKAKA. Mr. Chairman, I just want to take a moment to tell you why I was late. I had an 8 o'clock appointment to give a speech so I had to do that before coming.

The CHAIRMAN. You gave a good one, did you not?

Senator AKAKA. Oh, yes. [Laughter.]

Ms. MINK. The point that Senator Akaka made is made to me repeatedly. I know that I've talked to Kamehameha school officials on various occasions about this.

I have written that policy into the new Native Hawaiian Education Act, not to say that there must be assistance to those that go

outside, but not to exclude it. And I think that that's probably an appropriate balance.

Ms. RAWLINS. This is in response—I forgot to mention this—not your response, but my response to your thing about sending in letters to the President and to the Vice President. I have with me testimony from our parents right across the State that supports the continuation of Native Hawaiian education so I'll leave that with you.

The CHAIRMAN. Well, before I call upon the second panel, since we have mentioned the parents of the Punana Leo Program, would you please stand up so that we know where you are.

[Applause.]

The CHAIRMAN. You are all in favor of continuing the program?

[Chorus of ayes.]

The CHAIRMAN. Thank you very much.

Now may I call upon the chairman of the board of trustees of Kamehameha Schools Bernice Pauahi Bishop Estate, Myron "Pinky" Thompson;

And the director of the program evaluation and planning division of Kamehameha Schools, Dr. Ormond Hammond.

It is always good to see you, Pinky.

STATEMENT OF MYRON "PINKY" THOMPSON, TRUSTEE, KAMEHAMEHA SCHOOLS BERNICE PAUAHI BISHOP ESTATE, HONOLULU, HI

Mr. THOMPSON. It is nice to see all of you again, as always.

Thank you for the opportunity to be here. I would just like to express an aloha to you again for this opportunity to be able to make a presentation before your committee. I also want to thank you, Patsy, for your passionate plea before the House. And I know, Dan, both of you, have used the phone to collect some chips to assist your efforts, as well as Senator Abercrombie. I also want to thank Eni Hunkin for assistance in this overall effort to get H.R. 6 through the House.

The preamble of your bill is of particular importance, I feel. It sets the historical and the legal foundation for the special relationship between the U.S. Government and Native Hawaiians. It clarifies that this legislation is not for a racial or ethnic minority group, but for a once sovereign people who had a government to government relationship with the United States.

In past testimony before this committee, I have described in detail the educational needs which confront Native Hawaiian young people. The Kamehameha Schools Bishop Estate has recently completed a 10-year update study of these needs, which Dr. Hammond here will present to the committee. In a nutshell, the report shows that the educational needs identified 10 years ago continue today. Certain programs, however, have shown promising results.

For example, as reported by some of our staff here, we have seen vocabulary scores go up for those students in Family-Based Education Center Preschools. This gives me the chance to state a high priority. It is critical to continue to emphasize early education in the Native Hawaiian Education Act.

While we are heartened by the successes with which we are beginning to see, we recognize that it will take time, and, accordingly, I feel strongly that the Act should be reauthorized for at least 10 years. I do want to propose the inclusion of a new program at the risk of what I've just heard about melting down and no money here and there.

I learned a long time ago that if you don't ask, you'll never know. So I'm going to ask, okay, Senator?

In the Native Hawaiian Education Act, this new program would specifically focus on science and math education for Native Hawaiian students. It would be based on a form of Hawaiian cultural studies which has proven extremely motivating, Polynesian voyaging.

Math and science education in the United States is badly in need of new approaches. National goals for education calls for the United States students to be first in the world in math and science by the year 2000. Studies have shown students in other counties to be well ahead. Native Hawaiian students also perform poorly in science and math.

We have seen, however, tremendous interest in Hawaiian culture, which had developed in recent years. And one of the reasons for this interest has been the success of modern Native Hawaiians in rediscovering Polynesian navigation. The voyaging canoe is in many ways like the ecosystems of our island state. Voyagers must find ways to provide for their basic physical needs for extended periods of time. They must find ways to interact productivity and care for one another emotionally. They must address their spiritual needs. These needs are all interrelated. Islands are in turn like the entire world. We are all like voyagers on a small ship.

One means to develop curriculum based on these concepts is through what the Polynesian Voyaging Society calls an Exploration Learning Center. It proposes to use the ocean and coast of Hawaii as an intense interdisciplinary classroom. It connects students of Hawaii's land, sea, and culture. It develops students as leaders who can create models for a safe, healthy, sustainable future for Hawaii.

While such a program would meet educational needs of Native Hawaiian children, there are other groups of kids who science and math education is so severely limited. Recently, while visiting the MacArthur Foundation in Chicago, I was informed that this type of program could be effective with inner city kids. I believe it also could work with other Native American students. Science needs these kids. The new ideas and perspective that they could bring to the field are sorely needed.

To summarize, Mr. Chairman, I strongly support the reauthorization of the Native Hawaiian Education Act. Specifically, I recommend that the committee retain the preamble in its entirety, reauthorize the act for a period of at least 10 years, make pre-school education a top priority, and include a new program to develop math and science curriculum based on Polynesian voyaging.

Before I close, I want to acknowledge once again and I want all Hawaiians to hear this. Your leadership, Mr. Chairman, and vision, you have asked the question of what the U.S. Congress can do to improve conditions for the Hawaiian people. You have followed

through with support for key legislation, including the Native Hawaiian Education Act, and you continue to seek out the experience and wisdom of the Hawaiian community to assure a better future for all.

Mr. Chairman, future generations will look upon the Native Hawaiian Education Act as a milestone. This legislation can lead the way for our children and their children to take the challenges of the future for a safe and healthy Hawaii.

Aloha.

[Prepared statement of Mr. Thompson appears in appendix.]

The CHAIRMAN. Mahalo, and I thank you for your very generous remarks.

Dr. Hammond.

STATEMENT OF ORMOND HAMMOND, DIRECTOR, PROGRAM EVALUATION AND PLANNING DIVISION, KAMEHAMEHA SCHOOLS BISHOP ESTATE, HONOLULU, HI

Mr. HAMMOND. Good morning, Mr. Chairman, Senator Akaka, Representative Mink. Thank you very much for this opportunity to testify on behalf of reauthorizing the Native Hawaiian Education Act.

In 1983 the Kamehameha Schools Bishop Estate in conjunction with the Federal Department of Education published the first Native Hawaiian Educational Assessment Project Report. We call it the NHEAP Report. This first report provided data to help plan and support various educational programs, including the Native Hawaiian Education Act. This year a 10-year update of the original NHEAP report was completed, and I'm pleased today to present the committee with the final draft of this 1993 report.

This new study shows, basically, that most of the needs that we found in existence 10 years ago are still with us today. I'll just mention a few of the most serious that came out of the study.

First is the area of school readiness. Educational risk factors for Native Hawaiian children still start well before birth. Between 1980 and 1990 the percent of Hawaiian women who did not seek early pre-natal care actually increased over that 10-year period, from 31 to 34 percent.

In addition in Hawaii in 1990, about 45 percent of all teenage mothers were Native Hawaiian, and 48 percent—almost half—of all Hawaiian women giving birth were unmarried.

Native Hawaiian youngsters enter kindergarten with lower vocabulary scores than other children. In 1990, about nine out of 10 of their peers were scoring higher than they were on a nationally normed test, and this is something that has not improved in the last 10 years.

A second concern is basic skills in school. On achievement tests of basic skills Native Hawaiian students continue to perform below national norms and below other groups in Hawaii. This occurs at all grade levels in which the Department of Education conducts its testing program, and in all sub-tests including reading, math, science, and social science.

The third area of concern is high school completion. Actually, the State of Hawaii as a whole is doing well among the States in

meeting the goal of increasing high school graduation rates. As a State, we're already above the national goal of 90 percent. For high school, however, the Native Hawaiian drop-out rate of about 10 percent is still above the State rate of 8 percent.

Of more concern, perhaps, are high excessive absence rates. In 1991-92, approximately 18 percent of all Native Hawaiian secondary school students in public schools were considered excessively absent compared with only 11 percent for the DOE as a whole.

A fourth area of concern is college enrollment and completion. The 1990 Census Report showed that only 9 percent of Hawaiian adults have completed college, compared with 22 percent of the adults in the State as a whole. And that, again, hasn't changed appreciably, that gap, since the 1980 Census.

Now, you know, when you do these studies, you sort of get inured to bad news. With this study we did have some good news to report.

As you've heard earlier some of the programs are having some success. Preschool, for example, does improve school readiness. As Mr. Springer reported, the Kamehameha preschool programs, which are one component of the Family-Based Education Centers, are seeing dramatic improvement in vocabulary scores among their students. Preschool graduates scored about the 30th percentile on national norms, well above the State score of about the 15th percentile and other DOE Hawaiian children who scored at the 10th percentile.

Another good news area is enrollment at the University of Hawaii. Native Hawaiian student enrollment is increasing. Hawaiian students now comprise 11 percent of the total enrollment at the UH system, and over 6 percent of the student body at the Manoa campus, and that's the highest it's ever been and it's continuing to go up year by year. Scholarship and counseling programs like the Native Hawaiian Higher Education Program seem to be paying off.

Interest in the Hawaiian culture is strong. There is community-wide support for and interest in Hawaiian culture, values, religion, and language. As an example, enrollment in all of the Hawaiian language programs including the immersion preschools conducted by Punana Leo has dramatically increased in the last 5 years. And other programs under the Native Hawaiian Education Act have also had positive effects on their participants.

As we've heard earlier, fewer Native Hawaiian students are being labeled as learning disabled, for example. This may be because Pihana Na Mamo, the Native Hawaiian Special Education Program, has increased sensitivity and improved this kind of classification.

Similarly, Na Pua No'eau, the Native Hawaiian Gifted and Talent Program, has increased the number of Native Hawaiian students receiving special culturally sensitive programming.

The first needs study was done 10 years ago. Programs under the Native Hawaiian Education Act have only been in existence about five years. The new study shows that the needs identified 10 years ago are still with us. There basically has simply not been enough time for the new programs to reverse these trends that it took decades to establish.

The key recommendation of the report is to continue these programs. It's also suggested that these must be parts of a larger system. The community, family, parents, state and private agencies must join together to accomplish the goals. My own hope is that these kinds of studies in the future will be able to move away from simply identifying needs to identifying more and more successes.

Mr. Chairman, you and your committee are to be especially commended for seeking valid indicators of the effectiveness of the programs, and, again, for caring so much about their success.

Thank you.

[Prepared statement of Mr. Hammond appears in appendix.]

The CHAIRMAN. Thank you very much, Dr. Hammond.

You have this report. Has it been formally presented to the Government?

Mr. HAMMOND. I hope this is the formal presentation of it. We're still waiting for the final set or box of reports to come back from the printers, but we'll certainly make the copies available.

The CHAIRMAN. So the U.S. Department of Education does not have it yet?

Mr. HAMMOND. Not yet.

The CHAIRMAN. I would be curious to know what their response would be. Obviously, I have not read this 1993 report, but you have indicated in your testimony that many of the needs still exist. I would not want critics of this program to cite these statistics and say we have been wasting money all this time; look at this, it has not changed.

I hope the report clarifies those need areas, if you know what I mean.

Mr. HAMMOND. I hope so too. You begin to see the effectiveness of programs at the program level, and you realize that given enough time and enough support, that will generalize out to having that effect at the whole population level. That's what we hope to see.

The CHAIRMAN. See, we have too many bottomline type of people. They just look at the bottom line, and they want solutions tomorrow or yesterday, not 10 years from now. And we all realize that what we are trying to do is to undo the actions on the part of the government over decades, and it cannot be done in 5 years, but I want to make certain that this report makes some clarification.

So if you could, provide an addendum for the committee on the so-called "no-change area," regarding what you attribute this result to. For example, you would be kind of stretching it to say that we failed in education, therefore, teenage pregnancy has gone up. I realize there is some correlation but not that direct, if you know what I mean.

So if you could address all of these no-change areas with further assessment, I would appreciate that very much.

Mr. HAMMOND. Certainly.

Mr. THOMPSON. On that point, Senator, I recently had the opportunity to see a video presentation by a Dr. Brazelton. Dr. Brazelton is a noted pediatrician throughout the world. He demonstrated how one can test a 7-month old infant and determine at that point that the particular infant was going to have difficultly in learning in the future because the infant showed signs of already being de-

pressed. A chronically depressed teenage female is likely become pregnant during adolescence.

The trouble is we are not accessing that group of 0 to 7 months of age. We, in Hawaii, have a mechanism to start to do that, but we haven't really expanded the program for effective coverage of pregnant mothers. The name of our program is Healthy Start.

In our experience, we have found that it is possible to deal with that issue of early pregnancy if we start taking it from a health point of view also.

The CHAIRMAN. That is why I indicated in my statement that although this hearing is just for education, education and health, culture all tie in together. Education does not start when the child is 3 years old or in kindergarten. It starts before the mother gets pregnant, and if the mother is not healthy and she is not providing proper nutrients for the child, that child is going to come out with less cells that would be necessary.

Mr. THOMPSON. It's all explained in the report.

Mr. HAMMOND. I just want to also expand on that point just a little bit. Just because a mother is a teenage mom and single, that doesn't condemn the child to failure necessarily, and I didn't want to suggest that. It's just seen as a risk factor, and it points out broadly how these things all interrelate—the health area, the socioeconomic area, and education.

Senator AKAKA. Mr. Chairman, thank you for this opportunity.

First, I want to say aloha to Pinky and to pay tribute to Pinky Thompson, a person who has really been driving this issue of education for Hawaiians for many, many years. And I know he has been up in Congress, he has talked to us, and more importantly, he has come to us with ideas and with programs in mind that made it easier for us to comprehend and to try to craft in some of our bills.

Pinky, you've done a great job on this, and I know you will continue to do it, and I knew that you would come out with a new program, as you have today, to suggest to us to continue to improve the conditions in Hawaiian education. And, for that, I want to say aloha from us and from the people of Hawaii.

And, Dr. Hammond, I want to commend you on the clarity of your testimony, and we look forward to beginning to tie in the progress that has been made through these programs to the gains that Hawaiian children are making. And Pinky has mentioned this many, many times that we've got to get these kids before they're born, and this is what we're trying to do.

What I like about this and what Senator Inouye and Congresswoman Mink is doing is that we are heading, I think, toward success. And the success that we get, that we make, will really help the rest of the country. I think we have a bigger mission that what we're looking at here with the Hawaiians, but I feel Hawaii is a great laboratory for creating new things. And with our people here, I think we can do that and be a model for the rest of the country.

So my comments is just thank you to you, Pinky, and to Dr. Hammond and wish you well and will continue to work with you.

Thank you.

The CHAIRMAN. Thank you.

Congresswoman Mink.

Ms. MINK. I have no questions, just a couple of thoughts.

There is a parallel bill other than H.R. 6 that I think needs to be looked at for possible participation and funding for some of your ideas, and that's the Goals 2000 bill that just passed the House and the Senate and went to the White House for signature.

While it's only funded this year at $100 million, the projections for funding are going to exceed billions of dollars in future years. It is the outcome of the 50 Governors who have been working on setting up ideas for a critical look at the progress of education in America, and, as Senator Akaka indicated, there are certainly ways in which we can demonstrate through special programs that we have initiated, special successes that we have achieved, to pave the way for educational reforms in other areas. And that's what basically the funding in Goals 2000 is for.

So I would hope that imaginative leadership in the public and private sector in Hawaii would take a good look at it and plunge in there and apply for the money. It's not money that's carved out state by state. You have to go for it, and it seems to me that we meet much of the aspirations of that legislation, particularly, in math and science. One of the seven or eight goals for America is to make students more competent in math and science. Special moneys are set aside in that program for innovative ways to deal with math and science, so I suggest that you take a hard look. There may be something that can be started with those moneys.

Thank you, Senator.

The CHAIRMAN. I would like to join my colleagues in commending you, Mr. Thompson, on your suggestion that the activities of the Polynesian Navigation Society be used as a tool for education in the science area. It makes good sense because I am certain young Native Hawaiians can identify themselves with this. It will not only be science, but I think the whole history of Hawaii would be involved.

I would hope that Kamehameha Schools would also look into another area of involvement, and that would be the fishponds. Most people don't realize that there are over 600 fishponds in the island chain, and these were hi-tech even by today's standards. There were fishponds for limu, fishponds for mullet, fishponds for all different kinds of fish. And they had systems in there that regulated the flow of water and the chains of fresh water and such.

I think it would be fascinating for young people to study the fishponds of Hawaii.

There is also an area that Native Hawaiians were ahead of the rest of us, and that is in the environment. So there are many areas of involvement that, I believe, could be used as tools in education. I commend you.

May I ask you as a trustee of the Kamehameha Schools Bishop Estate, what do you envision as the role of Kamehameha in the changing times in providing educational opportunities to Native Hawaiian children? Are you going beyond what you have now?

Mr. THOMPSON. That's an excellent question, and it's very timely because we're right in the midst of reviewing our strategic plans for the next five years, and we're looking at developing databases and information in 25 different areas in order to give us an idea of where we want to go.

Ultimately, our vision is to provide as many educational opportunities which will assist Native Hawaiian youngsters—to put it in the words of Pauahi, "to become good industrious men and women". We're looking for ways in which we can expand our effectiveness within our community.

Now just for some basic data—at our campus, we accommodate about 4 percent of the eligible youngsters of Hawaiian ancestry in our programs attend. Another 11 percent go on to other private schools within the State; 85 percent of the eligible youngsters attend our public schools. These youngsters, the 85 percent group, are having difficulty in the general area of educational achievement.

So we're trying to find ways in which we can impact that group. Everybody has got an idea about how we should do it; particularly, there are some who are saying you can put a school here on every island. The moment we do that, we'll dissipate our asset base with bricks and mortar. It would better to find other ways of doing it.

Today we have alluded to one way that we are going to move in, and that's in early education. From our experience by the utilization of a combination of Federal moneys and ours, we have found that it pays off and it pays off well. We're trying to find other critical areas in which we can impact the community and expand the educational experiences of our young Hawaiians. That's a long way of saying, Senator, we're looking at the greatest return on the moneys that we have available now and will have in the future.

The CHAIRMAN. In this hearing so far we have touched upon the educational process of the Native Hawaiian child, but I have long felt that ultimately the success of the Native Hawaiian child may well depend upon non-Native Hawaiians and how they relate to Native Hawaiians and how they accept Native Hawaiians. It is the relationship, and I think that is one of the weaknesses of our school system.

In certain areas, for example, in Texas, it is mandatory that you study about the Alamo. Every school child in Virginia can give you chapter and verse on General Robert E. Lee. But in Hawaii, it is only recently that we have begun Hawaiian study programs. Maybe that is where you can help to build a curriculum for our school systems.

Mr. THOMPSON. We're moving in this direction also. We have a section up in the school which is dedicated to Hawaiian studies. We would like to expand our influence into the public school system—all the school systems, really.

I would just like to give you a personal experience. When I was a kid in high school, I went on a Punahou because they gave me a full scholarship. I was a pretty good athlete. When I turned up in a freshman English class and I looked around the class, most of the students were Hawaiians and most of them were on the football team. I figured we were all in "dumb English."

But what did that teacher do? Our reading material was about Hawaii, our reading material was about the history of Hawaii and its people. We weren't learning about Europe or other parts of the world. My English teacher was a red-head who came straight from the mainland. It was real exciting to be in her class in that "dumb

English class" with all the football players, since all gained a sense of pride in our background.

The CHAIRMAN. Well, I suppose your days as trustee will soon come to an end. We regret that very much. I hope that the Bishop Estate will continue to use your mana and talent, because we have become so accustomed, as Senator Akaka has indicated, to working with you. And we hope that your successor will be equally accessible and equally knowledgeable and sensitive to the special and unique problems of Native Hawaiians.

Mr. THOMPSON. Thank you, I just want to say that it's been an exciting, exciting experience to work with all of you, and it's been fun.

Thank you.

The CHAIRMAN. Thank you very much.

And now may I call upon the final panel.

I would like to point out that Senator Akaka attended this hearing even with a terrible toothache. He is going to get a root canal now. As someone who knows about root canals—I am surprised that he is able to walk in. This afternoon I think he will be flat out in bed.

We have five witnesses:

First, the Provost of Kaua'i Community College, Y. David Iha;

The Administrator of the Office of Hawaiian Affairs, Dante Carpenter;

The Executive Director of the Native Hawaiian Education Foundation, Paige Barber;

The President and Chief Executive Officer of Alu Like, Haunani Apoliona;

And a representative and member of Hawaii's Youth Salvation Army Hilo Interim Home, Shirley Chew, accompanied by the Reverend Sam Cox of Hale Kipa, Inc., and member of the Hawaii Youth Service Network.

Provost Iha.

STATEMENT OF Y. DAVID IHA, PROVOST, KAUA'I COMMUNITY COLLEGE, LIHUE, KAUA'I

Mr. IHA. First of all, I want to thank Senator Inouye and Representative Mink for their efforts following the hurricane to redirect some Federal dollars to assist us in our recovery efforts. We're still, I think, in the process of recovering and our economy is still not up to speed with an unemployment rate that's double the rest of the State. So I think we're still pitching in to make sure that we're able to respond following the hurricane. Part of our efforts is really to look at all we can, diversify our economy, and education, and I'm pleased that I'm here to report to you about what we've done at Kaua'i Community College regarding education, and especially in response to our Native Hawaiian community.

We took responsibility of really creating a vision, creating a climate, for Hawaiian students on our campus on Kaua'i. We have listened to our faculty and tried to create a core number of faculty that could develop essentially a energy level that would provide a climate that would welcome our Native Hawaiian students. What it has resulted in is really an increase in the percentage of Hawai-

ian students that are currently attending Kaua'i Community College.

I have submitted my written testimony, but let me just summarize what has happened.

A few years ago less than 10 percent of our student enrollment were Native Hawaiians. This past Fall, 18 percent of our students were Native Hawaiians, which represent the third largest ethnic group on campus and the largest being the Philippine community with 29 percent, followed by the Caucasians and non-Native Hawaiians. We were able to do it because we focused on developing a Hawaiian language and culture program on the campus using some redirected State dollars, and also trying to get some tuition waivers for Native Hawaiian students, which we've done.

I think that has resulted in a feeling on the part of our Hawaiian community that there is a place for them at our community college. Our carpentry students and electricity students built a building prior to the hurricane which provided a sense of place for our Hawaiian students so that they would feel comfortable being on campus. Unfortunately, it was destroyed by the hurricane, but I think after a year and a half we are ready to rebuild that building.

The other thing I wanted to just highlight in my testimony is that I think we have a very special relationship on Kaua'i, our Niihau community, where the Hawaiian language is the first language and it is a living language. It's something that I think we need to cultivate and perpetuate because where else but in Hawaii and on Niihau is Hawaiian language the first language. I think we as a community college and as a community need to enhance and preserve that language. That's our responsibility. Where else in Hawaii can we study Hawaiian language or Hawaiian studies but in Hawaii? We sure can't do it on the mainland.

The other thing that I wanted to point out was this past summer we had a major project on Kaua'i, which was to develop and build a solar car. Two of our students who were instrumental in the development of that project were Niihau students. They were the leaders of the project using hi-tech titanium to weld the project together. It was our own version Hokulea in a sense where we gave students the opportunity to participate in the project. We took the car to the mainland, and competed against 34 other universities and other universities across the country—Michigan, Berkeley, Stanford—and we came in 9th place overall, but the award that meant the most to our students was the award that they received for first place in team spirit. That award was voted on by the rest of the 34 universities.

It demonstrated to our students that given the opportunity, they can compete nationally against some of the top universities across the country. The first place team was the University of Michigan. They came in first with a budget of $1 million for the car. We had a budget of less than $180,000, and our car was started from scratch whereas the students from the University of Michigan contracted out most of their work.

But I think what impressed me was when I went to visit our team and to hear our Niihau students speaking in Hawaiian. When they learned that others did not build from scratch, it really did

something to themselves individually. And I think it's their own version of a sense of pride in what they've accomplished.

As I looked at the educational programs for Native Hawaiians across the State we are involved in a number of activities. Punana Leo is currently located on land that's been turned over to the community college. Some of our faculty have been involved in the Hawaiian Language Immersion Programs. We have been working with Dr. Sing in bringing the gifted and talented program to Kaua'i, and we've worked with the Bishop Estate/Kamehameha Schools in providing scholarships for our students.

But, as I see some of the young people coming through our system, we don't really have anything institutionalized. I mean, at the community colleges. My proposal is to create another section of the bill to provide Hawaiian studies for community colleges.

I've also included my written testimony report as prepared by the Office of the Chancellor for Community Colleges, which documents the progress that we've made in Native Hawaiian education where now the Hawaiians represent 14 percent of all the students enrolled at all of our community colleges, which is an considerable increase from a few years ago.

I want to conclude my remarks by saying that a few years ago I served on the panel at the national level on the reauthorization of the Higher Education Act, and particularly, the panel looked at the title 3 of the Higher Education Act which provides funds for the historically black colleges and universities. I think there we have an example of Congress setting aside funds for a particular group of institutions—the black institutions—and I think the rationale there was under years of slavery it's taken them years to recover from that type of system.

So I think we have an equal justification for our Hawaiian programs that we need to provide for our Hawaiian student and set aside funds under the Elementary and Secondary Act.

Thank you for this opportunity.

[Prepared statement of Mr. Iha appears in appendix.]

The CHAIRMAN. Thank you very much, Provost Iha.

May I call upon my friend and former mayor, Mr. Carpenter, and congratulations on your new assignment.

STATEMENT OF DANTE CARPENTER, ADMINISTRATOR, OFFICE OF HAWAIIAN AFFAIRS, HONOLULU, HI

Mr. CARPENTER. Thank you very much, Chairman Inouye, the chairman of the Committee on Indian Affairs, and Congresswoman Mink.

Aloha, my name is Dante Carpenter. I'm the administrator of the Office of Hawaiian Affairs, and I can recall not too long ago Patsy coming out of the function and asking me whether I was in or out.

Patsy, I guess I'm in, but for how long, I'm not sure.

Well, the Office of Hawaiian Affairs is certainly in full support of the reauthorization of the Native Hawaiian Education Act authored and shepherded by Senator Inouye and his colleagues in the Senate, and we are also very supportive and appreciative of the counter-part measure introduced by Congresswoman Mink and the

House of Representatives entitled the Native Hawaiian Education Act, H.R. 6.

The Office of Hawaiian Affairs, as you know, is a semi-autonomous State agency which is charged with the mission to better the conditions of Native Hawaiians. It's governed by a nine-member board of trustees, all whom are Hawaiians, elected solely by the State Hawaiian community. OHA's primary role is that of policy and advocacy, and in this capacity their testimony is presented.

The Native Hawaiian Education Act of 1988 has provided OHA's beneficiaries with much needed assistance in reaching educational parity and repairing damage to a learning style and process as viable as any today. The Native Hawaiian Gifted and Talented Demonstration Project has allowed Native Hawaiian children access to experiences challenging and strengthening their academic and cultural powers. The Native Hawaiian Higher Educational Program has encouraged and increased the number of Native Hawaiians in higher education programs and the earning of degrees, and the Native Hawaiian Family-Based Education Centers begins to set the foundation for life-long learning. It, we believe, prepares not only the child, but also the 'ohana, or the family, in their role as primary care giver and home provider. Special education needs in section 3809 for Native Hawaiians is also supported in this Act. We do note that it is the only section requiring a matching of resource dollars—$1 for each $5 of Federal funds.

While we do not state it, I would like for this committee to be assured that the Office of Hawaiian Affairs wishes to participate certainly in this requirement of matching funds, should that occasion be required. We would certainly look to work with this committee and all other agencies who may be similarly situated.

The Office of Hawaiian Affairs is pleased with two new sections of the act—section 3804, the establishment of the Native Hawaiian Education Council in which the Office of Hawaiian Affairs would be a member, along with program participants and a host of other community members, advocates, and agencies; as well as section 3805, the Native Hawaiian Language Immersion Project. Both sections, we believe, reflect the recognition of special existing education needs of the Hawaiian community.

The Office of Hawaiian Affairs recently hosted a series of meetings in anticipation of this committee and in respect of the reauthorization of the Native Hawaiian Education Act. Thirteen community meetings statewide were held to elicit public input and to ensure that interested as well as affected individuals, community organizations, institutions, and agencies would be consulted in the process. That process was designed to identify and respond to the concerns of the Hawaiian community, as well as to provide a means for including their ideas in generating a vision for Hawaiian education.

OHA's education division developed a concept called Ka Ipu Ka 'Ike, or The Gourd of Wisdom, which essentially relates to the sharing of communal wisdom, and has developed seven need themes which emerged from those sessions. These are entitled, The 'Ohana, or Family Education Section, Cultural Sensitivity, Cultural Studies, Empowerment of the People, the Impact of External Sys-

tems—both Western and Hawaiian, Program Support, and Quality Education.

In the area of 'Ohana or Family Education, the Hawaiian family or the 'ohana, as you know, is an important focus in the education of Native Hawaiians. The student does not stand in isolation, but represents all of the sport and spheres of influence provided by his or her 'ohana. Special consideration should be given to support the members of the 'ohana to continuing education as well as educational services. The need for workshops on parenting skills was often stated.

In the area of cultural sensitivity, there was a strong plea to consider Hawaiians as a race of people with their own learning process, as well as strategies. Therefore, teaching strategies should include cultural and environmental practices appropriate to age and place. Students or mentors counseling and the use of community resources as teachers should also be used. It's noted that an increase in the number of Hawaiians in the teacher work force is highly desirable. The Hawaiian student comprises some 23 percent of our public school population. However, only seven percent of Hawaiians comprise the teacher core.

The number, Senator, in the display before you indicated 35 percent, and that really is a combination of approximately 23 percent lower education and 12 percent higher education.

In the area of Hawaiian cultural studies, the Hawaiian Language Immersion Program, Kula Kaiapuni, as well as Punana Leo, received a high demand for more support as well as expansion. These programs are seen as models to promote not only native language continuance, but also as a means of involving the entire 'ohana. Kupuna, elders, must be placed in a more respective position as both teacher and transmitters of culture. Hawaiian culture and history resources and materials need to be reviewed to reflect what is truly Hawaiian history and culture.

In the area of empowerment of the people, as the Hawaiian student sees pride in the themselves, his family, and his community, the reason for education then becomes that much clearer. Community and 'ohana participation in education decision-making, we believe, must of necessity increase. School community-based management, which has been broadly discussed, provides an avenue for participation. However, Hawaiians feel that they need more information and skills in order to participate fully. Education is the empowerment of our people to seek that quality of self-determination which all of us certainly deserve.

In the area of impact on external education systems, the Department of Education, the Kamehameha Schools Bishop Estate, Office of Hawaiian Affairs, and other existing organizations, agencies, and institutions provide many services—some specifically for Hawaiians. Participants found that there needs to be a coordination of services to benefit and be accessible to all. More information about these programs must of necessity get to the community, and the program standards and community centers are in that light to be considered.

Just recently, we have been involved in a number of legislative discussions, resolutions, as well as bills, which essentially purport to do just that—to bring together the agencies that are supporting

and providing services to the Hawaiian community in every little sense of the word, and we are working together with numerous agencies, particularly under the colors of hua imi, which is a conglomerate group of individuals dedicated to the support of the needs of the Hawaiian community, general speaking.

In the area of program support, a number of programs are very successful in the Hawaiian community, and these programs have many characteristics reflected of the 'ohana, Hawaiian culture, as well as Hawaiian values. Funding certainly is a major problem for program continuance and development and long-term support, as well as institutionalization or permanence is sought. Continuation of programs that work and make them available to more Hawaiians is an ultimate desire of the community output.

In the area of quality education, this category, we believe, reflects the foundation or base for Hawaiian education as a philosophy, which utilizes Hawaiian values and ke Akua or the spirit force. 'Aina or land is certainly important, providing a sense of place for Hawaiians. We believe that each community had its own unique characteristics and special concerns and needs for a particular community ought to be included in this vision of Hawaiian education. There must be a balancing of the Western teaching of pedagogy with the sage wisdom of the kupuna, our elders.

A post summit series of meetings was also held to reaffirm the questions:

Shall the 'ohana and Native Hawaiian communities determine, shape, and guide the education of our people?

Second, shall the 'ohana and Native Hawaiian communities establish an education system which embraces, nurtures, and practices our cultural foundation, as embodied in our language, culture, values, and spiritually?

And, third, shall the 'ohana and Native Hawaiian communities establish an education system which empowers Native Hawaiian people to be contributors, active participants, and leaders in our local and global communities?

And the Hawaiian people answered a resounding yes. We believe that this re-authorization leads to that ultimate goal, and we certainly thank you for the opportunity to support this bill and others of a like measure.

Thank you very much.

[Prepared statement of Mr. Carpenter appears in appendix.]

The CHAIRMAN. Thank you very much.

Ms. Barber.

STATEMENT OF PAIGE BARBER, EXECUTIVE DIRECTOR, NATIVE HAWAIIAN EDUCATION FOUNDATION, HONOLULU, HI

Ms. BARBER. Aloha, Congresswoman Mink, Senator Inouye. My name is Paige Barber, recently appointed executive director of the Office of Hawaiian Affairs Education Foundation.

Before I summarize my testimony, I would like to thank both of you for your vigorous and ongoing support of Native Hawaiian programs over these many years, and to thank you for the support you've given me in my other professional lives. And, Senator, I

recall that one of my first cultural lessons was from you in Washington, DC.

The CHAIRMAN. By me?

Ms. BARBER. Yes; you took me by the hand and you walked me through Congress, and you talked about our illustrious ancestors who did such remarkable things. And, unfortunately, like so many others of my generation, we were not taught the history that has become so important to the generations we're supporting. I would like to thank you.

I am here on behalf of the members of our board of directors, and I am pleased to extend their warmest greetings. They include Abraham Piianaia, who is president of the Foundation; Alma Henderson, retired provost of Maui Community College; Dr. Michael Chen, president of Kamehameha Schools; David Peters, retired, Office of Senator Daniel Inouye; and Dr. Joyce Tsunoda, Chancellor, community college system State of Hawaii.

We are here to express our support of the reauthorization of the Native Hawaiian Education Act and of H.R. 6 . The OHA Education Foundation was incorporated in 1992. The trustees of the Office of Hawaiian Affairs and in their wisdom established the foundation and defined its purpose as,

> To provide educational assistance to qualified persons of Hawaiian ancestry through programs offering college and post-graduate scholarships, tuition assistance for special education, and in general to prepare Hawaiians for leadership roles in government, business, and community affairs.

The trustees of the Office of Hawaiian Affairs endowed the foundation with $10 million. In keeping with the above purpose, the foundation developed a mission statement that intends,

> To provide an educational foundation and perpetuity for Hawaiian individuals and families to nurture their development and commitment to attain their education, training, and learning goals.

We are here to provide our collective support to the work that you are attempting to do in Washington, DC, as well as to develop a very strong relationship with our cohorts and to provide ways in which we can support all of the good work that's been done before we came into existence.

So we would like to thank you for the opportunity to providing this testimony this morning.

[Prepared statement of Ms. Barber appears in appendix.]

The CHAIRMAN. Thank you very much, Ms. Barber.

Ms. Apoliona.

STATEMENT OF HAUNANI APOLIONA, PRESIDENT/CEO, ALU LIKE, INC.

Ms. APOLIONA. [Opening remarks given in native tongue.]

Senator Inouye and Representative Mink, I'm Haunani Apoliona president and chief executive officer of Alu Like, Inc., a statewide multi-service organization established in 1975 and continuing to provide services to Native Hawaiians in the goal areas of employment and education, social development, and economic development.

I thank you for the invitation and the opportunity to express our strong support for the reauthorization of the Elementary and Sec-

ondary Education Act and the Hawaiian Education Act contained therein.

Although none of Alu Like's current 18 projects receive funds from the Native Hawaiian Education Act, we recognize that the education programs of Alu Like such as the Native Hawaiian Vocational Educational Program, and the Native Hawaiian Library Project, are only two of the many educational service needs within our Native Hawaiian community. We recognize the importance of a continuum of education services that must be in place if Native Hawaiians are indeed to advance self-determination as a people.

We also commend the achievements of the programs currently supported by the Native Hawaiian Education Act. For together we are all partners in the continuum of educational services that will move our people forward, a continuum of services that range from family-based education centers that, in addition to English, afford the opportunity for Hawaiian medium education, programs that foster family-based support for young children, programs that serve special education and gifted and talented needs, programs that train teachers or develop teachers who will adapt their teaching strategies to match Native Hawaiian learning styles to support for college scholarships.

Specific to vocational education, we have found that our Native Hawaiian students require a range of support to overcome barriers to educational opportunities. They succeed with special counseling, transitional services, and culturally compatible curriculum to stay enrolled and to complete their schooling.

Native Hawaiian Education Act programs deliver essential services within this required range. Alu Like's vocational educational program is philosophically focused on the challenge to develop a continuum of comprehensive and coordinated vocational educational services, which underscores Hawaiian values, Hawaiian learning styles, assets of our tradition carried from one generation into another into which the Western educational system may be blended.

Alu Like continues to believe that Hawaiian values have contemporary application, and that a blend of Hawaiian and Western culture can be used to ensure Native Hawaiian success in modern times.

We support all of the Native Hawaiian Vocational Act projects, for their assistance Native Hawaiian children, youth, and families to fortify both basic skills and cultural well-being and well-being of the spirit toward higher personnel and family and community aspirations.

We support the creation of a Native Hawaiian Education Council, for it is time that a comprehensive and good Native Hawaiian education plan that integrates considerations for parenting, early childhood, secondary, post-secondary, vocational, special gifted higher adult and family education services for urban and rural Hawaiians using a medium of English or Hawaiian be shaped and refined for the long term—and I think Mr. Thompson suggested 10 years—and that through this effort identification of new alternatives and strategies become realities.

I would like to cite just as a small example the working partnership of community colleges with our vocational education program.

Provost Iha cited an expansion or an increase of Hawaiians' representation at his island campus.

It was 6 years ago the vocational education program began to work with community colleges just on that effort to recruit, retain, and ensure success of completion of studies. We are very honored to have been a part of laying some of that groundwork and Provost Iha has continued to carry the banner on his campus as we also have looked to all community colleges to take that initiative.

Further, we would suggest specific language amendments in sections 3804, 3805, 3806, and 3811 of H.R. 6. Specifically, section 3805 and 3806 amendments reflect recommendations from the Native Hawaiians Education Summit held at the Kamehameha Schools in Honolulu in April 1993.

In section 3804 we are suggesting the provision of representation of neighbor islanders on the education council.

In section 3805, a specific amendment to add Punana Leo allowing that Punana Leo support Hawaiian language projects outside of its Family-Based Education Centers.

And section 3806, that in the general authority description under Native Hawaiian Family-Based Education Centers that there be some addition of language related to Hawaiian language medium, in addition to English medium.

And in the final section 3811, a definition expansion.

Mahalo for the invitation opportunity to testify.

[Prepared statement of Ms. Apoliona appears in appendix.]

The CHAIRMAN. Thank you very much, Ms. Apoliona.

This morning we have heard from many community leaders, education specialists, those who are involved in the teaching and upbringing of Native Hawaiian youths.

Now we come to our final witness. Although she is last, she is the most important witness because she represents what this hearing is all about—the Native Hawaiian youth. So this testimony of Ms. Chew is very important.

Welcome to the committee.

STATEMENT OF SHIRLEY CHEW, REPRESENTATIVE, SALVATION ARMY HILO INTERIM HOME, HILO, HI, ACCOMPANIED BY REV. SAM COX, HALE KIPA, INC., MEMBER, HAWAII YOUTH SERVICE NETWORK, HONOLULU, HI

Ms. CHEW. Thank you, I'm Shirley Chew. I represent the Hawaiian Services Network, and I work out of the Salvation Army, Hilo, HI. We support the reauthorization of this Native Hawaiian Education Act because it could greatly help all our organization.

Through the Hawaii Services Network I have attended many conferences and many workshops helping other youths. I have attended Mahana and was a key speaker in transitional issues where kids were going from intermediate to high school and most were teen parents. And I have spoken to many workshops to help for pregnancy prevention and information.

I just wanted to explain some of the things that I have done. I've represented the Interim Home for about 3 years now, and it's started at a leadership camp at Camp Bergman in Honolulu. Only a handful of big islanders from Hawaii got to go. There were mainly

Honolulu youths, and since that time I've attended training and workshops on Maui, Honolulu, and I've been chosen to represent the big island on the HYSN.

I recently went to Washington, DC in January where I believe I met your staff and then we went to lunch where we got to relate the needs of youth services and try to better the cuts that we have because they were so big and they affected us a lot. I got to meet with kids from all over the United States and learn their needs as opposed to our needs, which is very much the same actually.

As a youth representative of the HYSN and the big island, I just would like to ask for help in helping other runaway and troubled youth, such as I was, to become more positive and have a more positive outlook and steer people the way I have gone and try to get them away from running away, make their activities better, and make more activities on the big island.

I'm also very much into Hawaiian things, teaching youths Hawaiian things, and to teach them how to imu a pig. That's kind of what I'm into, and when I met with your staff, I was very concerned with my father's Hawaiian homeland.

So this is a really interesting subject for me, which is why they sent me today.

Our organization is made up of about 44 or 45 organizations throughout the island, and I just hope that it could expand to where we could get better funding, and, hopefully, more people could be sent to Washington and learn their Congressman's ways and bring it back because I came back from Washington, DC with an idea to open a parent-teen-mother independent living home, which I am currently trying to conduct a survey so that maybe I could get funding to start that in Hilo because of the growing need for pregnancy facilities.

That's pretty much what I have to say in a rough draft. I just found out I was coming yesterday, so thank you.

The CHAIRMAN. Thank you very much, Ms. Chew. I can assure you that you did not disappoint us. You have brought up a matter that relates to a question I will ask the panel.

I am certain all of you agree that education means much more than a classroom, school teachers, hi-tech equipment, and computers because to come forth with a complete person who has the opportunity of being successful in his or her community, one must by necessity address physical as well as mental health needs. One must also address social needs—what about drug abuse, for example?

I think questions of teen pregnancy, which is physical needs, should be openly and courageously addressed.

My question is, do you believe that the act we are discussing today should be expanded or should it be just limited to educational institutions, programs, et cetera? Should we include in this education bill an expanded program that address physical mental health needs, social needs, et cetera?

I pose this because I am not certain whether now is the time but eventually it will have to come. Maybe today is not the time because of restrictions in funding, but we cannot go on forever just confining our focus on education to be limited to the classroom and teachers.

So what do you think?

Mr. IHA. One of my concerns regarding education is the use of non-school hours, and I think you're familiar with this. It focuses on how young people spend their non-school hours, and I think we need to, as a community, devote more resources to that effort because I think with the problems we have in society we have billions of dollars being spent on school hours for our young people in our public system and private school system. But when it comes to non-school time, it's all by volunteer efforts and private support. That's where, I think, we can really make a difference in terms of an overall approach to some of these other problems that we have.

Mr. CARPENTER. Mr. Chairman, just yesterday members of the Office of Hawaiian Affairs trustees in committee related to health and human services were wrestling with the question of whether or not the Office of Hawaiian Affairs ought to enjoin in a suit against the State of Hawaii for not providing adequate services in terms of mental health. And so the educational aspect of mental health perhaps, as you allude, is not really addressed in this measure before us. And whether or not it should, I'm not really too sure at this time. But certainly it is a major concern throughout the State of Hawaiian, and the numbers, I think, need to be adjudicated or at least determined more succinctly as to whether or not the Office of Hawaiian Affairs might want to take a position either as a friend of the court or as a plaintiff in terms of trying to exact what is in statute a right of the people of the State of Hawaii in terms of receipt of services related to mental health services. It appears that there is a fairly large community needing of services, and within that community, a large number—not knowing at this time exactly—but a large number of whom are Hawaiian or part-Hawaiian youngsters.

So to the extent that this bill might incorporate that possibly in the future or perhaps as a separate item, I hope that you will take that under advisement.

The CHAIRMAN. Thank you.

Mr. CARPENTER. We will provide you with any data we will be able to develop between now and such future time.

The CHAIRMAN. Thank you.

Ms. Barber.

Ms. BARBER. From a practical point of view, I believe it should be. As it—the program-hopefully grows to become more comprehensive over time, I think we need to give some thought to an earlier issue you raised, and I would like to revisit it for a moment. And that has to do with the need to pursue including Native Hawaiians as Native Americans because my concern is that if we don't pursue that position forever more, we will always be subjected to the political dynamics that come and go over time, and the Hawaiian community I think, Senator, is very concerned that when you leave the Senate that we might not have the same kind of strong voice on our behalf. And so in answering that question I think it behooves us to look at those strategies that will ensure that it will be safely in place as we expand it and gain more experience.

The CHAIRMAN. Thank you.

Ms. Apoliona.

Ms. APOLIONA. I thank you for the question because it does give us a chance to talk about the multi-service approach to assisting or servicing providing support for either youth or adults, children, parents.

I think as two small examples, I mentioned the 18 projects that we currently administer. Alu Like has instituted and it is refining a multi-services system approach to working with individuals and families across the State of Hawaii. Certainly, we cannot as an agency or are not able as an agency to provide for all the needs of our Hawaiian community.

However, there are a lot of resources that Alu Like administers and manages. We serve youth, adults, and elders across the State through our organization statewide system. We have emphasized the fact that an individual may come for one need but may not know that there are other resources available. Our staff statewide is tuned into that kind of discussion, intake, and assessment.

Also as the individual may come, he or she may not also bring the family members, but as they take stock in the assessment and intake, we will discover there are new opportunities and new services we can provide to the family. And so if our emphasis is individuals and families, then it should also follow that our services internal to Alu Like should be directed that way.

As I said, we cannot and are not capable of providing all services so the partnerships become very critical. The partnerships, as Mr. Carpenter mentioned, Hui Imi Task Force, public and private organizations looking at the coordination of services to Hawaiians inclusive of all the Hawaiian agencies is very important and is another possible example or a stepping stone for this larger vision that you talk about.

For a while Hui Imi's report was initiated as a state initiative. I think it does identify 39 recommendations, two of which allow for a grouping in a collective manner of services or service centers, and the other 36 recommendations or 37 recommendations relating to a variety of other areas like employment, economic development, legal services. While it was a State initiated report, I believe there could be implications for future Federal resources.

Again, Hui Imi is a collective effort of public and private entities looking at the coordination of services to Hawaiians and having identified those recommendations for action must now proceed to implement them. It's going to be probably—we expect it to be a long haul, but it does give us some intermediate focus. And I think as policy makers of these organizations that are serving Hawaiians get behind the collaboration and cooperation that must happen to achieve our maximizing our resources for the benefit of—we are all serving Hawaiians—and so to maximize those resources for the benefit of all the people we are serving, that kind of spirit of collaboration must develop and must emerge in plans and joint strategies.

The CHAIRMAN. Thank you very much.

Ms. Chew, may I ask you a question?

Ms. CHEW. Yes.

The CHAIRMAN. Do you believe that the Native Hawaiian Education Act should include programs to assist in educating our young Native Hawaiians on matters of pregnancy, on substance abuse?

Ms. CHEW. I really feel very strongly because, like you are saying, outside of school especially in Hilo there's nothing to do beside get pregnant and do drugs. We don't have that many activities in Hilo, and I very strongly think that should be included.

The CHAIRMAN. Well, I hope the educators have been listening because what she says is very important, and we will try to translate that into the bill language.

Thank you very much. You have been very helpful, believe me.

Before I call upon Representative Mink, I have one question for Mr. Carpenter.

In the act before us, there is a provision calling for the establishment of a coordinating council, and it's going to be made up of community leaders, parents, and students. But my concern is neighbor islands.

Oftentimes, whenever we have coordinating council, we are focused primarily on Oahu because this is the island where all the action is. But in this situation, the bulk of the Native Hawaiian educational needs is not Oahu. Your organization has the personnel and resources to assist in this effort.

Would you be willing to assist in helping to establish these councils on the neighbor islands and also here?

Mr. CARPENTER. The answer is yes we would, and we do concur with the young lady who also recommends that on this Hawaiian Education Council that neighbor island representation be added to the list of representatives from various organizations.

But I do believe that the trustees would be very happy to participate in any way possible to help expand the network, if you will, and the communicative and collaborative effort required to carryout this bill.

The CHAIRMAN. Well, we saved some money here. [Laughter.]

I think they deserves applause.

[Applause.]

The CHAIRMAN. Ms. Mink.

STATEMENT OF HON. PATSY T. MINK, U.S. REPRESENTATIVE FROM HAWAII

Ms. MINK. I certainly applaud all of your comments. They are all very productive, and I hope they will be incorporated in the Senate and in the House. Certainly, all the comments you made I think are valid and ought to be considered.

The Senator's concern about comprehensive services is one that created a firestorm debate in the House. We tried it. We tried it not for the Native Hawaiian Program, but for the whole bill. We wanted to bring in the notion that in helping disadvantaged children everywhere in America, that education was not a single focus approach. You have to take into account a variety of needs that the student brings to the school situation.

So we tried that but we hit an avalanche of protests from many quarters, and so we had to regretfully on the floor amend the comprehensive service language to specifically state no services will be provided under that part.

This is a huge area that we tried to tiptoe into but couldn't get very far, and so all that the coordinating service section says is

that schools shall be mindful of the fact that they need to call in various existing services that already might be present in the community to come in and help, but the school systems must not themselves provide these services.

So at least we have a crack in the door, but it is an area which engages objections not just from the conservatives, but from the communities like the school systems and others that don't want to see any of the limited funds taken for other than the purposes for which the Elementary and Secondary Education Act was created, and that was focused primarily on education.

And so that's a battleground that we started because, obviously, many of us felt that there has to be other kinds of assistance brought go bear.

Your point on Hilo not having things for young people to do is a point that is well taken, and many, many people throughout the country have argued that this is a travesty, it is an invitation to tragedy in our communities. And unless we can do something about it, we're not going to deal with the teenage at-risk population and their needs.

Unfortunately, it's a money factor. A lot of people have said this is a local thing, the county councils, and the mayors, and the State legislature ought to be providing more funds for youth activities after school and that kind of thing, because the Federal Government does not have the resources for it. Nonetheless one of the House committees—not education—but natural resources led by Congressman George Miller of California recently reported out a bill that passed the House unanimously to direct available Federal resources into recreational out of school activities, particularly for youth at-risk. And we're hoping Senator Inouye can steal money to pay for this from the Defense Department. [Laughter.]

Our police departments, Senator Dennis Arakaki, and a whole bunch of other people petitioned our offices to support this program. And there were hearings and whatever, and so the bill passed. They used the example of night time basketball as the classic example that has been enormously successful, and they provided testimony on that activity and how little it costs and how fantastic it was in providing young people with things to do in physical facilities that already exist but are usually closed down at night. Just keep them open, turn on the lights, and have people there to monitor and assist in the program activities.

So this bill just sailed right through the House on suspension calendar last Thursday, and I'm sure the same will happen in the Senate. So the only problem we've got is how do we fund it? And, of course, everybody is looking to the Defense Department, and so maybe they will come up with some funding.

Maybe if we said that in the downsizing of the military—this is no joke, Senator—since there are all these wonderfully skilled sergeants who know how to snap to attention and get people to pay attention, maybe they could be utilized for night basketball when they phase out of the military. So we're thinking that this is a wonderful way to begin, although we want to keep stressing that this is really a local-state sort of responsibility. But we're going to kind of kick start the effort to expand our youth recreational activities.

So all of your ideas were just terrific. It's just that the Federal Government doesn't have money to do all of the wonderful things you're suggesting.

Ms. APOLIONA. Just a comment. Sometimes in trying to be more practical and more efficient in what we do, maybe the first step—at least at the local level—doesn't necessarily have to be money. It's a will and a desire to do things maybe in a different way then continuing to do what you do, but it's the relationships that you have with each other and how you direct those relationships. So always ultimately there are going to be additional needs for resources, but it shouldn't stop us from looking at how we can work together in a different form, perhaps.

Mr. HAMMOND. I just wanted to make a comment regarding the proposal to establish Hawaiian programs at each of the community colleges. If the resources are limited, I think the neighbor island community colleges are accessible to that project population. So I think if we need to, we could divide it in the programs of the neighbor island community colleges.

Ms. MINK. I wanted to make a statement regarding community colleges. I know of the remarkable work that's going on in our neighbor islands, but distressing news has come to me from some of the students at Leeward Community College that the Hawaiian Studies Program is being downgraded, and that the tenure position there is being eliminated. So I hope that you take the word back that we know what's going on, and we're watching. [Laughter.]

Mr. IHA. I can't speak for the chancellor. [Laughter.]

The CHAIRMAN. Oftentimes we who are from Hawaii feel insignificant because we are so far away. Our State is small, our population is small. But I would like all of us to recall that today the nation is debating health care reform. We had ours 20 years ago. We set up a program called the A-Plus Program. The Governor's Association has adopted that program as a national model to address the needs of children between the time when school ends and when parents come home. That started in Hawaii.

Many years ago one of our hospitals began a program establishing a day care center for adults and elder citizens. Now it's being adopted all over the United States.

We have the safest streets in the United States. We in Hawaii do not realize that. Just to give you an example, our Nation's Capitol has a police force of 4,000. In addition to that, we have the Capitol Police, Supreme Court Police, the GSA Police, the Park Police, the White House Police, the Executive Security Police. They are all in the same uniform, all carry guns. The total number is slightly less than 8,000.

On this island we have less than 2,000 police, and our population is much greater than that of the District of Columbia. The District of Columbia last year had 466 homicides. We had 42.

What I am trying to point out is that we may be small in number, but our people are very productive and fertile in their minds and we come forth with many ideas. And I think we will come up with an idea from someone here on how to deal with the needs of teenagers after school.

There is something about the air here, I think, that makes us a little brighter than others. We are the leaders in the Nation in

many things. When it comes to labor management laws, we are number one in the Nation.

So do not look around and say, gee, we are nothing. We are something, and we are showing the Nation everyday that good ideas come from Hawaii. So I can assure you that our service in the Congress of the United States is a very proud one because we do not take a back seat to anyone.

And, with that, I would like to thank all of you and all the witnesses for spending time with us and sharing your wisdom. I can assure you that the testimony you have provided will be extremely helpful. In addition to today's testimony, we have received several dozen statements from other witnesses who did not appear personally. Without objection, all will be made part of the record. Because of the intense interest in this issue, we will keep the record open for 2 weeks. Ordinarily, we would keep it open for much longer than that, but I want to get this business moving ahead.

So in that 2-week period, if you have statements you would like to submit, please feel free. If you have additions or addendums that you would like to make to your statement or supplementals, please feel free to do that.

And I would like to also thank my colleague, Senator Akaka, who spent time with us this morning. He did so while he was in great pain. I do not know if I would have sat here with a toothache like that, but I would like to thank him personally and publicly for his service.

And, obviously, I want to thank Ms. Mink because she is madam education of the U.S. Congress. And if she says you got to use defense moneys, I suppose I have to abide by that. But, naturally, you do not want it taken out of Hawaii. [Laughter.]

Ms. MINK. Someplace else.

The CHAIRMAN. That is a good political answer.

So, seriously, with your testimony and the additional statements that will be coming, I believe we have a good foundation. We have a good record. And based upon that good record, the Senate Committee on Indian Affairs will proceed, and I can assure you that we will pass the bill. And then we will take it off to the Education Committee and they will make it part of the education package.

We have noted the amendments you have suggested, and we will do our best to incorporate them.

So mahalo to all of you, and aloha.

[Whereupon, at 11:17 a.m., the proceedings in the above-captioned matter concluded.]

APPENDIX

Additional Material Submitted for the Record

Prepared Statement of Dante Carpenter, Administrator, Office of Hawaiian Affairs, Honolulu, HI

The Office of Hawaiian Affairs is in support of the reauthorization of the Native Hawaiian Education Act.

The Office of Hawaiian Affairs is a semi-autonomous state agency and trust charged with the mission to better the conditions of native Hawaiians. It is governed by a nine-member board of trustees, all of whom are Hawaiians elected solely by the Hawaiian community. OHA's primary role is of policy and advocacy. It is in this capacity that our testimony is provided.

The Native Hawaiian Education Act of 1988 has provided OHA's beneficiaries with much needed assistance in reaching educational parity and repairing damage to a learning style and process as viable as any today. The Native Hawaiian Gifted and Talented Demonstration project has allowed Native Hawaiian children access to experiences challenging and strengthening their academic and cultural prowess. The Native Hawaiian Higher Education program has encouraged the increase in the number of native Hawaiians in higher education programs and earning of degrees. The Native Hawaiian Family-Based Education Centers begins to set the foundation for life-long learning. It prepares not only the child but also the 'ohana, the family in their role as primary care giver. Special education needs for Native Hawaiians is also supported in this act. However, it is the only section requiring a matching resource of $1 per $5 of federal funds.

The Office of Hawaiian Affairs is pleased with two new sections of the Act, section 3804, the Establishment of the Native Hawaiian Education Council, and section 3805, the Native Hawaiian Language Immersion project. Both sections reflect education needs of the Hawaiian Community.

The Office of Hawaiian Affairs hosted a series of meetings statewide to solicit community input on Hawaiian educational needs to present the U.S. Senate Committee of Indian Affairs prior to the reauthorization of the Native Hawaiian Education Act. Thirteen community meetings were held to elicit public input and to ensure that interested and affected individuals, community organizations, institutions and agencies were consulted. The process was designed to identify and respond to the concerns of the Hawaiian community, as well as provide a means for including their ideas in generating a vision for Hawaiian education.

OHA's Education Division developed Ka Ipu O Ka 'Ike, The Gourd of Wisdom—which relates to the sharing of communal wisdom. Seven need themes emerged from those sessions. These were 'Ohana (Family) Education; Cultural Sensitivity; Culture Studies; Empowerment of the People; the Impact of External Systems—both Western and Hawaiian; Program Support; and, Quality Education.

'Ohana Education (Family Education). The Hawaiian family, the 'ohana is an important focus in the education of Native Hawaiians. The student does not stand in isolation but represents all of the support and spheres of influences provided by his or her 'ohana. Special consideration should be given to support the members of the

'ohana through continuing education and educational services. The need for workshops on parenting skills was stated often.

Cultural Sensitivity. There was a strong plea to consider Hawaiians as a race of people with their own learning process and strategies. Therefore, teaching strategies should include cultural and environmental practices appropriate to age and place. Student/mentor, counseling and use of community resources as teachers should also be used. An increase in the number of Hawaiians in the teacher work force is desirable. The Hawaiian student comprises 35% of our public school student population; however, Hawaiians comprise only 7% of the teachers.

Hawaiian Culture Studies. The Hawaiian Language Immersion Program, Kula Kaiapuni as well as Punana Leo, received a high demand for more support and expansion. These programs are seen as models to promote not only native language continuance but also as a means of involving the entire 'ohana. Kupuna, elders, must be placed in a more respected position as teacher and transmitters of culture. Hawaiian culture and history resources and materials need to be reviewed to reflect what is truly Hawaiian history and culture.

Empowerment of the People. As the Hawaiian student sees pride in himself, his family and his community the reason for education becomes much clearer. Community and 'ohana participation in educational decision making must increase. School/Community-Based Management (SCBM) provides an avenue for participation; however, Hawaiians feel that they need more information and skills in order to participate fully. Education is the empowerment of our people to seek self-determination.

Impact External Education Systems. The Department of Education, The Kamehameha Schools/Bishop Estate, the Office of Hawaiian Affairs and other existing organizations, agencies and institutions provide many services, some specifically for Hawaiians. Participants found that there needs to be a coordination of their services to benefit and be accessible to all. More information about these programs must get to the community. Program standards and community centers are to be considered.

Program Support. A number of programs are very successful in the Hawaiian community. These programs have many of the characteristics reflective of the 'ohana, Hawaiian culture and Hawaiian values. Funding is the major problem for program continuance and development. Long-term support, as well as institutionalization is sought. Continue programs that work and make them available to more Hawaiians.

Quality Education. This category reflects the foundation or base for Hawaiian education as a philosophy utilizing Hawaiian values and ke Akua (the Spirit Force). Aina, land, is also important, providing a sense of place for Hawaiians. Each community had its own unique characteristics. Special concerns and needs for a particular community should be included in this vision of Hawaiian education. There must be a balancing of the Western pedagogy with the sage wisdom of the kupuna, our elders.

A post summit series of meetings were also held to see if the Hawaiian community reaffirmed that:

1. Shall 'ohana and Native Hawaiian communities determine, shape and guide the education of our people?
2. Shall the 'ohana and Native Hawaiian communities establish an educational system which embraces, nurtures and practices our traditional foundation as embodied in our language, culture values and spirituality?
3. Shall the 'ohana and Native Hawaiian communities establish an educational system which empowers native Hawaiian people to be contributors, active participants and leaders in our local and global communities?

Our people said YES!

Thank you for the opportunity to support the reauthorization of the Native Hawaiian Education Act.

PREPARED STATEMENT OF HERMAN M. AIZAWA, ACTING SUPERINTENDENT OF EDUCATION

The Hawaii Department of Education strongly supports the reauthorization of the Native Hawaiian Education Act. As the recipient of funding from this act for the past 5 years, the Hawaii Department of Education firmly believes that continued funding of programs designed to assist students and families of Hawaiian ancestry is critical to empowering future generations of our native population.

At present, Hawaiian and part-Hawaiian students comprise 23% of our overall school population in the Department of Education. However, students of Hawaiian and part-Hawaiian ancestry comprise approximately 33% of all youngsters certified

as special education; most notably in the categories of learning disabilities, emotional impairment, and mildly mentally disabled. Over the past 4 years, the Hawaii State Department of Education's "Pihana Na Mamo" Project has worked on a statewide basis in seeking to improve services to special needs students. A major component has been its pre-referral and mainstreaming efforts in the Windward, Leeward, and Hawaii districts that enable schools to support students in regular education settings.

Additionally, the project has funded parent facilitators in all of the 7 school districts who serve as direct liaisons between the school, community, and parents. The efforts of "Pihana Na Mamo" have had a positive impact upon our project schools with a resulting decrease in the number of Hawaiian and part-Hawaiian students having to be served in separate special education programs. Their needs have been appropriately met through regular education services. Parents of these students have also indicated that significantly improved relationships and communication now exist with the schools.

Continued funding of this project, as well as the other programs under this Act, is essential in enabling our state to meet its educational obligations to its Hawaiian people. In regards to specific items in H.R. 6, Part G: "Native Hawaiian Education," we ask that these comments be considered in your committee's reauthorization of the Native Hawaiian Education Act:

(1) The recipient for funding for the Native Hawaiian Special Education Program should be the Hawaii Department of Education. "Pihana Na Mamo" is the title of our Department's Native Hawaiian Special Education project;

(2) Clarification be provided for Section 3809(c)(1)(A) stipulating that the Secretary may not make a grant or provide funds pursuant to a contract exceeding 83.3 percent of the costs of providing health services. The Hawaii Department of Education has utilized funds under this authority to provide educational and not health services to special education students of Hawaiian ancestry and we do not anticipate a major change in this;

(3) Deletion of the requirement that there be a 20% match of non-federal funds. We note that this match is required only for the Native Hawaiian Special Education Program and not required for any of the other programs funded by this Act. Currently, the Hawaii Department of Education, as well as other state agencies, provides the project with a significant amount of in-kind contributions including: office and classroom space in all of our school districts; use of equipment, furniture, telephone services; access to all DOE support services; as well as time commitments from school, district, and state office personnel. While we will continue to provide such in-kind contributions, the inclusion of a specific amount of a non-federal match in this Act would place an undue burden upon our Department.

(4) Addition of the statement "and students at risk for being identified as in need of special education services" to Section 3809(a)(1) to allow the Department to provide services and support prior to students being identified as needing special education services. Such an emphasis on pre-referral interventions is in keeping with best practices in the field of special education as well as the Department's philosophy of prevention and early intervention.

We thank you for the opportunity to offer testimony to your committee.

Testimony

Pūnana Leo
Native Hawaiian Education

For
Senator Akaka, Senator Inouye, Congresswoman Mink and Congressman Abercrombie

By
Nāmaka Rawlins, Director
Pūnana Leo Project

March 30, 1994

Aloha! My name is Nāmaka Rawlins and I am the Director of the Pūnana Leo Project and a part-time guava farmer on Hawaiian Home Lands in Pana'ewa, Hawai'i.

Thank you for giving me the opportunity to speak about the Pūnana Leo. It has been over a year and a half that the President of the 'Aha Pūnana Leo, Kauanoe Kamanā, wrote to all of you expressing our concerns that we be notified of any proposed wording changes in the reauthorization bill for the Native Hawaiian Education Act (Native Hawaiian Family-Based Education Programs) so that the Pūnana Leo would be able to provide input. Again, thank you for this opportunity.

The Pūnana Leo is a unique program, the only full-day indigenous language education preschool program in the state and even the nation. The Family-Based Education, using Hawaiian as the medium of instruction, has resuscitated, revitalized and reestablished Hawaiian education in Hawai'i and beyond this feat, other benefits have come as the result of the natural process of growth. It is imperative that the Native Hawaiian Education Act be reauthorized, as our only other source of funding is from parents.

One Pūnana Leo started in 1984 and today there are 7 sites across the state. They are located in Hilo and Kona on Hawai'i, Wailuku, Maui, Ho'olehua, Moloka'i; Honolulu and Wai'anae, O'ahu; and Puhi, Kaua'i. We are

presently working with the Waimea, Hawai'i parents and community as well as Lahaina, Maui; Kahana Valley, Waimānalo, Kāne'ohe, and another site in Honolulu, O'ahu; and Waimea, Kaua'i; in establishing sites at these locations.

There are over 300 applicants awaiting acceptance statewide into the seven existing sites although we will have only 35 openings for the 1994-95 school year. The number of applicants will increase as we work with other communities in establishing Pūnana Leo. It should be noted that some parents submit applications when their babies are only a few months old, in hopes of a "first-come, first-served" basis. The Pūnana Leo provides support to 155 site children and families and to 877 children and families in the DOE's follow-up program(initiated by Pūnana Leo parents), as well children from the island of Ni'ihau and the Ni'ihau community in Kekaha. Of the 155 (1993-94 school year) in the Pūnana Leo, 92% of the families are receiving scholarship assistance from the Pūnana Leo, available only because of the federal Native Hawaiian Education funding. A survey of families indicated that a majority of them would be unable to finance their child's early education if it were not for this assistance. These families would typically not be eligible for outside assistance, as Project Open Doors assists families from designated areas in the State and Queen Lili'uokalani Trust assists orphaned and single-parent children. These children would be denied the opportunity to be educated at this vital developmental stage.

When the Pūnana Leo started, 100% of the staff had no preschool training or early childhood education. Today, due to funding, we are able to in-service our staff, provide assistance for them to continue their education, and some of them even received their elementary teacher certification and are now teaching Pūnana Leo graduates and others in the DOE. The staff in the Pūnana Leo as well as the support center are made up of families of Pūnana Leo graduates and students.

Families are required to attend weekly Papa Hakua, Hawaiian language classes, at the Pūnana Leo. Upon the families insistence, these classes were increased from one (1) hour a week, to two(2)/three(3) hour classes with levels of readiness. Some of our Pūnana Leo parents have returned to school, to learn Hawaiian at an even faster pace. Once enrolled, they often times end up seeking degrees in Hawaiian as well as other areas.

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Parents are also required to provide Hana Hakua, in-kind service to their schools as well as organize the Kōmike Hakua, parent affiliation of each Pūnana Leo.

We appreciate our congressional delegate's firm stand on the long over due recognition of the special status of Native Hawaiians through the Native Hawaiian Education Act, as debated on March 9th. The Native Hawaiian Education Act has been a shot in the arm for the Pūnana Leo program in enabling us to assist many more families and communities in Hawaiian education. We are grateful that we are able to let you know some of our concerns in the language of H.R.6, so that changes that reflect our needs are met. We have talked about a "melt-down" or "slow-down" of the project, should the Act not be reauthorized, and we are very worried that we may still need to "melt-down" as H.R.6 stands now. There is a lack of substantial findings in Section 3802, regarding Hawaiian language, to warrant Section 3805. Also, very worrisome, in Section 3805, the Pūnana Leo is to continue its Family-Based Education Centers, along with two other entities involved in Hawaiian Medium Education, with an appropriation figure of 1.5 million. In Mr. Myron Thompson's (Trustee-Kamehameha Schools/Bishop Estate) testimony before the United States Senate Appropriations Committee on March 2nd, he indicated that interest in the Hawaiian culture and language is strong and "of all the educational trends we have followed, this is the most positive." The Pūnana Leo was the example of the Family-Based Education Center making the impact. The top priority recommended for Native Hawaiian Education is early childhood education or Family-Based Education Centers. The increased funding in H.R.6 Section 3806-Native Hawaiian Family-Based Education Centers, indicates that this is a priority, however, the Pūnana Leo, as it stands in H.R.6, is no longer able to continue its Family-Based Education Centers under Section 3806.

The Pūnana Leo supports adding the following to the Senate's version of the Native Hawaiian Education Act:

Section 3802-Findings

* It is federal policy under the Native American Languages Act of 1990 to preserve, protect, and promote the rights and freedom of Native Hawaiians to use, practice, and develop the Native Hawaiian language with federal encouragement and support for the use of the Native

Hawaiian language as a medium of instruction,

- (3) add C - allows the medium of instruction in public schools to be either Hawaiian or English, and
  add D - mandates the promotion of the study of Hawaiian culture, history and language

- The Hawaiian public school system established in 1840 including the first high school west of the Rocky Mountains was originally taught entirely through Hawaiian and produced a higher average level of literacy than generally found in the United States at the time,

- Hawaiian medium public and private schools were banned after the overthrow of the Hawaiian Kingdom and the use of Hawaiian as a medium of education in public schools was forbidden under the Organic Act, territorial law and state law until 1986, a four generation period during which the Hawaiian language was nearly exterminated, and the former association of Native Hawaiian language and culture with high literacy and educational accomplishment was destroyed.

- (19) add - the Native American Languages Act of 1990

- (21) add E - Teachers, materials, and support service needs are especially acute for recently established educational programs taught through the Hawaiian language which are producing a high average of academic success.

- (22) add - linguistic - Special efforts in education recognizing the unique cultural, linguistic and historical circumstances of Native Hawaiians are required.

Section 3803-Purpose

- (1) add - within the context of applicable Native American law including the Native American Languages Act of 1990

- add (5) - to provide education to all Native Hawaiian students including Hawaiian speaking Native Hawaiians.

Section 3804- Native Hawaiian Education Council

* (b) -Composition-add - and at least half of the members shall be Native Hawaiians, and no less than a quarter of the members shall be fluent and literate in Hawaiian.

Section 3805-Native Hawaiian Language Immersion Project-Changes except for (b) Administrative Costs and (c) Authorization of Appropriations

* Retitle - Native Hawaiian Language Medium Education Support

* (a) Hawaiian Medium Education Authority-In order to provide support in the reestablishment of Hawaiian medium education for children entering the public schools speaking the Native Hawaiian language and other Native Hawaiians who choose to have their children receive their public education through Hawaiian, the Secretary shall make direct grants to-

* (1) the State of Hawai'i for educational support for the Papahana Kaiapuni Hawai'i and other school programs taught entirely through the medium of Hawaiian to include only specials costs beyond standard costs of similar programs taught through English. These special costs of similar programs taught through English. These special costs are to be related to the special needs of these programs i.e. transportation, site rental, site renovation, start-up, staff training and reassignment, tutors for special education and gifted and talented students, etc.

* (2) the University of Hawai'i at Hilo Hawaiian language program for development of teachers, materials and graduate level language/culture expert and for assessment.

* (3) the 'Aha Pūnana Leo, Inc. for family-based and community support services and educational activities in Hawaiian for Hawaiian speaking student, potential teacher and families

* add -Special Condition Required - For the purpose of this section, all Hawaiian Speaking elementary students requesting enrollment must be accommodated and given priority enrollment regardless of place of residence within the state of Hawai'i.

Section 3806-Native Hawaiian Family-Based Education Centers

- (a) add - 'Aha Pūnana Leo, Inc.- i.e. shall make direct grants to the 'Aha Pūnana Leo, Inc. and other Native Hawaiian Organizations...
- add - (increase number of centers to sixteen) At least eight of these Family-Based Centers will be operated entirely in the Hawaiian language by the 'Aha Pūnana Leo, Inc. Other centers may be operated in either Hawaiian or English.

- (c) Authorization of Appropriations -add - Programs conducted in Hawaiian will be exempted from the prohibition on construction.

Thank you for your support of this legislation to reauthorize the much needed Native Hawaiian Education Act.

KAMEHAMEHA SCHOOLS BERNICE PAUAHI BISHOP ESTATE

EARLY EDUCATION DIVISION
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TESTIMONY

Provided to the Senate Committee on Indian Affairs
Senator Daniel K. Inouye, Chairman

by:

Robert Springer, Director
Early Education Division
Kamehameha Schools Bishop Estate
Honolulu, Hawaii

March 30, 1994

Good morning Chairman Inouye and members of the Senate Committee on Indian Affairs.

My name is Bob Springer, and I am the director of the Kamehameha Schools Bishop Estate's Early Education Division. I am here to offer sincere thanks for your support of our efforts to serve Native Hawaiians and to report briefly on two projects which in part are underwritten by federal funds. The first of these is the Native Hawaiian Family-Based Education Centers; the second is the Native Hawaiian Model Curriculum Implementation Project. Both are authorized by the Augustus F. Hawkins-Robert T. Stafford Elementary and Secondary School Improvement Amendments of 1988 (P.L. 100-297). We are now into the fifth year of operations under this authorization.

First, let me talk about the Family-Based Education Centers -- FBECs, we call them. The legislation was wise in its stipulations. There were four:

- **First**, there were to be services for children, prenatal through age three. Kamehameha's FBECs address this with two components -- Parent Educational Services for expectant families through delivery through the baby's first two years; Traveling Preschools for toddlers (twos and threes) and their caretakers;

- **Second**, there were to be preschools for four to five year old children. Kamehameha's Center-based Preschools satisfies this stipulation;

- **Third**, there was to be continued research and development. Our Project Team has done this work, developing curriculum, providing training, conducting studies;

- **Fourth** was the requirement for long-term follow-up and assessment. Our Data Management and Evaluation departments are responsible for this.

Each one of the stipulations is being addressed. The purpose of all of this work is consistent with the Nation's first educational goal, namely to ensure that children are ready for formal school when their time for this arrives.

The legislation calls for eleven Family-Based Educational Centers. This means eleven Centers with all four components -- services for expectant families through the baby's third birthday; preschool classes for four to five year-old children; continued research and development; long-term follow-up and assessment. This year, 1993-94, we have twenty-three full FBECs and four partial FBECs. They are located on all of the major islands of Hawaii, except Lana'i, reaching from South Point on the island of Hawaii to Kekaha on the island of Kau'ai. They are located in some of Hawaii's most challenging communities, where school success has not been a pattern.

Let me illustrate. In knowledge of vocabulary, on the Peabody Picture Vocabulary Test, students entering our center-based preschool classes score at the eleventh percentile. Their aggregated score is in the lowest decile, as low as children from impacted urban centers on the mainland or rural villages of Appalachia. When they leave our center-based classes, they score about the thirtieth percentile, a significant gain after only nine months of preschool work. As we reap the benefit of children who have been in the other components, we expect to see even more remarkable results.

Total number of participants for this school year will be over 7,000 families. Costs are shared. For this year they total some $9.3 million. Of this, the Federal Government contributes $2.1 million and Kamehameha Schools Bishop Estate, $7.2 million. This has indeed been a useful partnership, and we are grateful for your continued support.

Now let me move to the Native Hawaiian Model Curriculum Implementation Project. The legislation directed Kamehameha Schools to form a partnership with the State Department of Education in implementing a language arts curriculum. The curriculum has been undergoing development by Kamehameha Schools staff members and public school teachers, has shown promise in assisting Hawaiian children and others having difficulty with standard English, and was to be used in twenty of Hawaii's public elementary schools. Two approaches have been taken to meet this requirement of the legislation. First is through retraining veteran teachers by working side by side with them in their classrooms; second is by training prospective teachers. Graduates are then placed in schools with a high percentage of Hawaiian children. Kamehameha's Elementary Language Arts Program is in twenty of Hawaii's public schools. Some 160 teachers are affected; more than 3,400 students are involved.

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At the same time, the program -- KEEP, we call it -- has been undergoing major changes. Assessment information of five years ago indicated a need for this; therefore, for the past five years we have been remodeling. KEEP's philosophy has been clarified: it now includes concern for student attitudes about language arts in addition to the acquisition of knowledge and skills; its concentration has broadened, from reading only to a full range of language arts; its methods have moved teachers beyond basal readers to regular books and to the use of writing as an important feature of language development. All of this has involved enormous effort in three areas -- 1) development of curricular structures and materials, 2) training for effective implementation, and 3) assessment, to note the effectiveness of the work.

Primarily the Model Curriculum Implementation Project has helped us with this last area: namely, assessments. A number have been developed and administered. We have learned from information they've provided, and there are hopeful signs. For example, we've studied classes using KEEP and those using more traditional methods. Looking at students from comparable backgrounds, there is a wide range of achievement. Students in some classrooms do considerably better than those in others. In KEEP classrooms there is an indication that Hawaiian students do better with what is called a "whole language" approach than with more traditional methods.

In one sense, however, the Model Curriculum Implementation Project has been a disappointment: it hasn't shown KEEP to be appreciably more effective than traditional methods of language arts instruction. Still, we think that the work of KEEP needs to continue in one form or another -- after all, the problems are still there -- and we support the concept of a Native Hawaiian Model Curriculum Implementation Project. Nevertheless, we do not feel that KEEP should be involved in such an effort beyond its current funding.

Let me conclude by once again thanking you for long-term support. You have demonstrated well your commitment to Native Hawaiians, an indigenous people that as a group has not enjoyed educational success at parity with other ethnic groups. Your concern has been that all peoples of our nation be given a chance not just to have equal educational opportunities but, more importantly, that they be assisted in their efforts to obtain benefits from education that society offers those prepared to take advantage of its opportunities. We have been bending every effort to make this happen. Your assistance is deeply appreciated and has been enormously useful. We're grateful.

CENTER FOR GIFTED AND TALENTED NATIVE HAWAIIAN CHILDREN
UNIVERSITY OF HAWAI'I AT HILO

DR. DAVID KEKAULIKE SING
Director

I. STATEMENT OF NEED FOR REAUTHORIZATION

The initial five year authorization of the Native Hawaiian Education Bill provided an impetus to lay the foundation to rebuild education for Native Hawaiians. With a history of education that was built around a society that oppressed learning for Hawaiians in the context of their history and culture, the authorization gave hope that Hawaiians can embrace their culture, and education would respond to their goals and needs.

Today's demographics of lower achievement in the education of Hawaiians is a result of society's 100 years of negating the history, culture, and technology of Hawaiians as an integral part of learning and education. A mere five years of programs through the initial authorization to attempt to change this path is unrealistic. Through the authorization, education for Hawaiians has begun to reformulate and redesign the process for change. The impact over these five years are limited because of the complexity of the issues that underline Hawaiian education and achievement.

It is fitting that a reauthorization of that initial bill be made in order that the demonstration projects and redesign of education processes and programs for Hawaiians continue.

The programs and activities developed through the Native Hawaiian Education Bill are uniquely designed to address the educational issues of Native Hawaiians. The education issues are intertwined with the unique history, culture, and technology of Hawaiians.

Previous models through more broadly defined legislation address the issues superficially. Unless specific legislation continues such as the Native Hawaiian Education Bill, programs will continue to be programs transported to Hawaii rather than programs developed to address the unique needs of native Hawaiians.

II. BRIEF HISTORY OF CENTER

The Center for Gifted and Talented Native Hawaiian Children was established at the University of Hawaii at Hilo in the Fall of 1989 for the purpose of increasing educational enrichment opportunities for Native Hawaiian Children (K-12) throughout the State of Hawaii.

The program is authorized through the Augustus F. Hawkins-Robert T. Stafford Elementary and Secondary School Improvement Amendments of 1988 (Public Law 100-297), which was signed into law by former President Reagan on April 28, 1988.

The Center was established with funds appropriated by Federal legislation in response to the need to raise the educational status of Native Hawaiians. The Center for Gifted and Talented Native Hawaiian Children is one of five educational projects administered through the U.S. Department of Education. The other projects are: special education, family-based education, higher education, and the curriculum model.

Preliminary information retrieved from the Office of Civil Rights (1988) indicates that participation of Native Hawaiian children are severely underrepresented in gifted education in the public schools. Although Native Hawaiian children represent 22 percent of Hawaii's public school population, they represent only 11 percent of the children participating in state-sponsored gifted ahd talented activities.

In a survey conducted by the Center in 1990, over 90% of Hawaiian students selected into the competitive gifted programs with the Center were not identified as gifted in their regular schools and not provided opportunities in gifted education (other than through the Center). These students' giftedness was validated through a process conducted by the Center. This survey implies that there are many Hawaiian students who are gifted, and other than the activities conducted through the Center, are not receiving educational enrichment to optimize their fullest potential.

III. HAWAIIANS IN GIFTED EDUCATION - ISSUES

Over the past five years, the Center has designed and implemented a number of programs to increase the number of Hawaiian students that either exhibit gifted behavior or have the potential of exhibiting gifted behavior. The Center's assessment of the issues that confront Hawaiians in participating in gifted programs and activities are:

* Hawaiian students, especially those in public education, lack opportunities to enhance their potential as gifted learners. There are several factors that underline this situation. One is the mere fact that public education has limited resources in the area of gifted education. Those resources at schools in gifted education are narrowly focused around one or two discipline areas. Schools do not have the opportunity to provide a full range of programs for gifted learners. Secondly, students selected to participate in gifted programs at schools are normally chosen based on "successful" behavior. Hawaiian students who are bright and with high potential but for some reason are not achieving in school are not selected for gifted programs. The issue here in itself is not a gifted issue but an issue that impacts on Hawaiian students accessing gifted education.

* Many gifted Hawaiian students are not identified through existing identification criteria and procedures. The criteria and procedures do not necessarily take into account where and under what circumstances Hawaiian students exhibit gifted behavior. The Center has found that culture and areas of interest play a role in the extent to which gifted Hawaiian students demonstrate their giftedness.

* School learning, in most schools, does not take into account the role of culture in achievement-oriented behavior. Gifted education should not assume that all gifted students learn one way or come from similar backgrounds.

* Hawaiian students do not access educational enrichment opportunities to the same degree that other children do. The history of Hawaiians representing a high proportion of low achievers in education, and of low socioeconomic status, translates to having less opportunities to programs and activities that facilitate higher learning and achievement.

IV. CENTER'S EFFORT TO ADDRESS ISSUES

** Designed criteria for selecting Hawaiian students that expands the exhibition of giftedness to incorporate Hawaiian cultural uniqueness

The students are allowed to demonstrate their giftedness within the context of their culture. The traditional criteria utilized by schools, in general, limits the situations that students can demonstrate their giftedness and thus limits the pool of students to those that represent a certain socio-economic dimension.

** Developed procedures that access Hawaiian students and families to information and applications for Center programs and activities

The Center considers the various ways that Hawaiian families access information. Besides schools, the Center allows students and their families to access the information about its programs through community centers, the local newspaper, and radio publicity. This allows the Hawaiian families to access information and programs through other avenues then through the schools. Many gifted Hawaiian students are not having positive experiences in school. By providing access to these students to information and applications for the Center's Programs, more students with high ability and potential will have opportunities not provided through regular school.

** Developed and implemented programs that access large numbers of students to have opportunities to participate in educational enrichment activities and to demonstrate their potential and giftedness

The Center has found that many Hawaiian students have not had access to educational enrichment activities and thus lack information and exposure that might enhance their potential to demonstrate giftedness. Thus, the Center has created a program that facilitates large numbers of children to access educational enrichment opportunities through university faculty and facilities. Through this process the students have expanded enrichment and an opportunity they may not otherwise to demonstrate their giftedness.

** Developed program model and activities that consider Hawaiian and gifted education issues

One of the most significant and far reaching applications that the Center has developed is the Hawaiian Education Program Model. All activities

conducted through the Center must apply this model.

The result of a hundred years of cultural oppression is reflected in the demographics of our Hawaiian population in socio-economic and education profiles. Today's circumstances of Hawaiians is a response to society and its inability to acknowledge and work within the culture of its indigenous population. In viewing how we deal with the education issues for Hawaiians in the context of this larger picture forces education to address "root" issues. Many of the education programs attempt to address symptoms of these broader issues through their activities.

The Center builds its programs around the broader understanding of the history of Hawaiians in education and society.

* PROGRAM MODEL

* **Talent Enhancement** - Program participants are selected based upon high interest and/or specific behaviors that they exhibit in a talent area. Whether the participants' interests and abilities are in the arts, humanities, sciences, or psychomotor areas, the Center facilitates educational enrichment activities to enhance and build upon the students' interest and ability. By offering a variety of creative programs that are developed to enhance, reinforce, and strengthen interest and talent, the Center recognizes the positive behaviors that promote student learning.

The Center's programs focus on building upon the strengths with which the students come. The deficiency programs of the 1970's and 1980's along with the previous decades of cultural oppression have had some negative ramifications on the self-esteem of Hawaiians. The current research on gifted and talented education, and native Hawaiian education, shows that programs nationally and statewide are **finding more success in programs that build upon students' talent and gifts as opposed to their so-called deficiencies**. The Center's programs focuses on building upon the strengths with which the student come.

* **Self-Esteem Development** - Self-esteem refers to an individual's sense of self-respect, confidence, identity, and purpose. Individuals with high self-esteem demonstrate high degrees of acceptance of self and of others. They recognize their own specific strengths and skills, as well as the special abiities of others. They feel secure in their own environment, social relationships, and can face challenges or problems with confidence.

Individuals with high self-esteem take pride in themselves, and are responsible for their own actions. Most important, they are goal oriented and motivated by dreams of what they want to become or what they want to accomplish. They effectively use all resources, personal and others, to accomplish their goals. Research specific to native Hawaiians, as well as of other minority populations, support the importance of developing a student's self-esteem while learning.

Raising the self-esteem of students participating in Center's programs impacts positively on their academic performance. Activities that enhance or raise the self-esteem of the students are integrated into the programs. The history of oppression that native Hawiians have faced over generations has resulted in a high incidence of low self-esteem. In many instances low educational achievement is a consequence of this fact. Thus, the Center programs attempt to counteract this problem with the integration of activities that attempt to raise the self-esteem of the students.

* **Integrating Hawaiian Culture and Values** - The popular phrase used to describe one's search for ethnic identity is "roots." In Hawaiian, the simple but powerfully descriptive word is na'au - guts, mind, heart, and affection. Na Pua No'eau intentionally nourishes a strong and positive identity of being native Hawaiian "to the na'au." It is important that students acknowledge the importance of those elements that characterize native Hawaiians in the past and in the present.

The Center's academic programs promote and integrate native Hawaiian culture, history, concepts, values, and traditions, in order that students may better understand and appreciate their relationship as citizens of the state, nation, or world. It is this idea of ethnic identity that allows one's "Hawaiian self" or na'au to flourish in the global community. The promotion of the idea that native Hawaiian culture and values can be a sustaining resource for students as they meet today's contemporary challenges, is an important concept that has been handed down by native Hawaiian kupuna or ancestors to each generation-- and it is an important idea promoted by the Center.

The foundation of self and extending to achievement behavior relates to a strong sense of self in the context of culture. This is especially the case for Hawaiians. The Center is impacting the students on revealing historical reference to Hawaiians' application of science, technology, and history to societal issues then and now. Students develop an understanding through the

specific program they are in of the application of Hawaiian values and culture to society and learning. The more likely the student can see the application of Hawaiian values and history to current issues the more the student will appreciate their connection to the past. The previous generation of learners confronted learning absent of a connection between learning and Hawaiian culture and values.

* **Family Enrichment** - An important Hawaiian concept is 'ohana or family. As in many societies, the influence of the family unit is pivotal to a child's life long learning. This is an essential element of social development that fulfills the primary psychosocial needs of all people including native Hawaiians. However, in this generation and the generation ahead, the traditional native Hawaiian family unit may quickly become an endangered species -- as it has for other families in other groups. It is important that the Center support the 'ohana in these time, especially in the education of their 'opio or youth.

The traditional 'ohana, in the past and present, has allowed native Hawaiians to deal responsibly and appropriately with many societal issues that affect a child's life-long development. The Center addresses these special societal issues as it acts as an extended family or 'ohana nui, through Family Enrichment Activities. This important program element facilitates enrichment activities that promotes family and Hawaiian values.

Many of the parents of Na Pua No'eau students are participating in workshops, meetings, and activities sponsored by Na Pua No'eau. The parents are actively involved in the educational activities of their children and the Hawaiian culture and values being shared at the workshops.

V. PROGRAMS

The Center has established programs and services as a means to increase the participation of Hawaiians students in gifted and talented programs and activities.

The Center's Programs has developed in both breath and depth since its inception in 1989. The following programs are in process for the 1993-94 year.

1. Programs:

1993-94 Center Programs
Number of Students/Teachers/Parents

Programs	# of Students	# of Teachers	# of Parents
Super Creativity Saturday	232	28	60
Super Creativity Saturday (Waimea)	63	19	12
Super High Day	100	20	–
Super Science Saturday	250	30	40
Hawaiian Leadership Conf.	20	4	–
A Hawaiian Family affair	——2,000——		
Kamalani Children's Chorus	53	3	40
Summer Youth Program (Ho'omalamalama)	60	6	100
Summer Institute	200	40	100
Na'imiloa-High School Hilo High School Waiakea High School Pahoa High School St. Joseph's High School	179	4	100
Elementary School Programs Na'alehu Elementary School Pahala Elementary School Keoneoko Elementary School Pahoa Elementary School	400	12	100
Project Kupulau/Ho'omau	180	36	40
Totals	1737	202	592

In addition to the programs listed above, the Center has engaged in additional activities that address the issues described through Partnerships with other agencies/programs.

* Na Pua No'eau Outreach Sites (Office of Hawaiian Affairs)
  Maui Community College
  Kauai Community College
  University of Hawaii at Manoa

The families of Na Pua No'eau students from Maui, Kauai, and O'ahu initiated having Centers on their islands respectively that would afford their children the same opportunities Big Island students have with the Na Pua No'eau Center in Hilo. Their efforts produced funding from the Office of Hawaiian Affairs and a partnership with the respective University of Hawaii higher educaction institutions on the respective islands. The UHH Center provides the leadership, program design, philosophy foundation that has been the success of the Hilo site. The respective sites are scheduled to run two super enrichment saturdays each and summer programs.

* Na Pua No'eau Medical Career/Educational Pipeline
Partnership with the UH School of Medicine, Native Hawaiian Center for Excellence

One of the long range impact activities will be the development of educational and career pipelines for Hawaiian children. The first has been implemented through a partnership with the UH School of Medicine, Native Hawaiian Center for Excellence. Through this pipeline early interaction with Hawaiian children to raise their education and career aspirations. The medical education/career pipeline will conduct activities for elementary, secondary, and college students in an effort to make the medical profession to be something that they are capable of reaching.

2. Teacher Training

Nā Pua No'eau serves as a resource center for teachers and educational institutions in Hawai'i. The Center provides state-of-the-art research, resource materials, and knowledgeable personnel in gifted and talented Native Hawaiian education. Teacher in-service training is a major on-going activity offered by the Center. The Center has identified topics and processes to provide training to

teachers in identifying potentially gifted and talented students, designing curriculum, and other successful practices related to the innovative programming for gifted and talented Native Hawaiian Children. Workshops are offered to regular classroom teachers and to those teaching gifted students to enable them to better understand the needs of Native Hawaiian gifted and talented students and to assist them in implementing appropriate teaching strategies and content.

Providing research-based education for school personnel is an important goal of the Center. Purposes for the in-service education program are to:

- Encourage the active involvement of teachers in the early identification of potential gifted and talented students
- Sensitize teachers to the emotional and psycho-social needs of Native Hawaiian gifted and talented children
- Use the identification and assessment model developed by the Center; and
- Incorporate the Center's innovative projects and successful models into the school curriculum.

3. Documentation and Dissemination

The Center has developed models of the programs that it conducts as a means to share its work with other educational entities who serve Hawaiian and gifted and talented students or other populations who may benefit. The models are developed in print and video format. Over the past three years the Director and/or Staff have made international, national, state and community presentations. Some of the Conferences in which the Director or a staff member has made presentations at include: the American Educational Research Association, National Indian Education Association, National Association for Gifted Children, State of Hawaii Gifted and Talented Conference, Pacific Regional Education Conference, Hawaiian Leadership Conference, Council for Exceptional Children, Western Regional Educational Opportunity Programs, Systemwide Minority Network, Community College of Hawaii Faculty Seminar, and the 1st Nations Gifted Conference.

VI. OUTCOMES

* **Raising Educational/Career Aspirations** - Over the past five years, the Center has been successful in raising the educational and career aspirations of Hawaiian children. In a recent survey conducted by the School of Medicine, it was assessed that both children who participated in Na Pua No'eau activities and their families believed they could become medical doctors as opposed to children and families from two other communities that Na Pua No'eau had not served. These communities felt that it was not feasible for their children to consider that profession. In general, the students and families participating in Na Pua No'eau activities believe that they have the potential to achieve educational and career goals beyond those achieved by their parents.

Increasing numbers of parents are informing the Center that they see dramatic improvements in their children's attitude which results in higher aspirations and achievements. The students seem to feel that they are capable of success. The students also feel respected and accepted as Hawaiians and now are proud to tell people that they are Hawaiian.

* **Increasing opportunities for access to educational enrichment opportunities** - The Center serves approximately 1000 students a year for the current 1993-94 year. In addition, the school projects provide services to approximately another 600 students. It is assumed that the teacher training and workshop presentations conducted through the Center impact large number of students indirectly. The partnerships with other organizations increase the number of students that benefit from the Center. Examples include the Medical School Program at the University of Southern California, which the Center assists in selecting 9th grade Hawaiian students to attend a six week summer pre-medical program. This summer the Center will also identify Hawaiian students to attend the University of Hawaii School of Medicine Summer Medical Training program for 11th graders. The Center has also facilitated the access of Hawaiian students to other Summer Programs offering educational enrichment.

* **Identifying Gifted Hawaiian Students** - The Center has developed identification criteria and procedures that allow students to exhibit their giftedness through a broader range of cultural contexts and situations than currently used. This allows students who are gifted but for some reason are not exhibiting their abilities in traditional means to demonstrate their potential. The work of the Center in this area has helped schools redesign

some of their gifted identification procedures. The result has been more Hawaiian students are being recognized as being gifted and being supported in optimizing their potential.

* **Enhancing Talent** - Through the Center's model and philosophy, the students participating in the Center's activities optimize their fullest potential. The success of this experience have allowed the students to "blossom" within their talent. Students and parents have all testified to the raising of the level of performance both in the talent and in their overall school and home activities.

* **Empowering a Community toward Educational Excellence** - The Hawaiian community has had increasingly more opportunity to discuss and be a part of the educational experiences in the Center's programs. The result is an increased awareness of what individual families can do to support education and culture in the home. They have also empowered themselves to be conscientious in working with schools in developing activities that support the culture foundation of the Hawaiian community. The result has been a larger core of families that have visions as to the possibilities of ideal educational situations of their children.

VII. VISION

The future of Hawaiians in education begin with their vision of goals and dreams. One of significant responses the Center has heard from the Hawaiian community is that the schools are not designed to address the needs and goals of the Hawaiian community. The community has called for increased opportunities with programs conducted through the Center. The aspects of the Center that they believe addresses their educational needs and aspirations are: 1) respecting the students and the culture in which he/she comes with; 2) teaching within the Hawaiian culture; 3) connecting learning and education to a Hawaiian perspective; 4) raising the confidence and aspirations of students; 5) providing Hawaiian students with a high level of educational enrichment; and, 6) access to higher education resources.

In order for the Center to continue to impact the Hawaiian community through its efforts the following needs to happen:

* The **root issues need to continue to be addressed through the Center's programs.** The program model deals with the issues that drive students and their families toward long term success and a strong foundation (na'au) to build its future upon.

* The **educational/career pipelines need to be laid for increasing areas of professional careers.** However, the pipeline should be uniquely Hawaiian in that it builds from the very young and it allows for the integration of culture as part of the learning environment. It should not replicate merely a academic program but one that strengthens the passion for learning and the aspiration through non-academic means which the Center has been successful in.

* **The program model need to be disseminated to other educational agencies and schools.** The model begins to see Hawaiian people through the strength of its culture. Contrarily, the traditional approach to view Hawaiians as being part of a culture that needed to assimilate.

* The future for Hawaiian students should also be built around **increased utilization of higher education resources.**

* The Center has established a foundation for **increased participation of families with activities that fulfill their lives in culture and education.** This model should continue to be built in all schools and families.

FUQUA SCHOOL

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OFFICE OF THE PRESIDENT

March 22, 1994

The Honorable Daniel K. Inouye
United States Senate
722 Hart Senate Office Building
Washington, D. C. 20510-1102

Dear Senator Inouye:

I write to request your support for the reauthorization of the Native Hawaiian Education Act of 1988, and the appropriation of funds to the Center for Gifted and Talented Native Hawaiian Children at the University of Hawaii at Hilo. As the founding director of the Duke University Talent Identification Program and later, the ADVANCE Program for Young Scholars at Northwestern State University of Louisiana, I have observed first hand the truly outstanding work which has been accomplished with previous authorizations. What has happened is nothing short of fantastic, with the efforts to preserve a culture while nurturing tomorrow's leaders. Dr. David Sing and his colleagues are to be commended for their tireless work.

Please give these important efforts your strong support. With best wishes.

Cordially,

Robert N. Sawyer

RNS/mww

xc: Dr. David K. Sing ✓

Timo & Faye-Ku'uipo Medrano
HCR 1 Box 4145 • Keaau, HI 96749

March 24, 1994

U.S. Senator Daniel K. Inouye
United States Senate
Hart Senate Office Building Ste. 722
Washington, D.C. 20510-1102

Dear Senator Inouye:

We are writing to you on behalf of the Center for Gifted and Talented Native Hawaiian Children at the University of Hawaii at Hilo. Our request is being made so that you may urge the U.S. Congress to continue funding for our Center here in Hilo. I know that you are personally aware of the tremendous progress they have made over the past five years and we would be very disappointed to see all of this work go to waste for lack of funding.

My son, Ikaika Medrano, is a choral member of the Center's Nā Pua No'eau Kamalani Childrens' Chorus. He also attends various educational workshops and activities that the Center sponsors throughout the year. Since moving to Hilo in 1991 from Honolulu, the UH Hilo's Nā Pua No'eau program has enriched my son's awareness of Hawai'i, its islands, and its people. It has helped him to see the importance of perpetuating the Hawaiian culture.

The Center For Gifted and Talented Native Hawaiian Children provides valuable educational programs, guidance, and the true continuance of the meaning of "aloha". Youths, in socially and economically "trying and challenging times", need the guidance and education that the Center provides.

We wish to support the reauthorization of the Native Hawaiian Education Act of 1988 and the appropriation of funds to the Center for Gifted and Talented Native Hawaiian Children at the University of Hawaii at Hilo.

E HO'OMAU KA HĀ HAWAI'I
(Perpetuate the Hawaiian Culture)

Aloha,

Timo and Faye Medrano

March 27, 1994

4451 Piiwai Place
Koloa, Hi 96756

U.S. Senator Daniel K. Inouye
United States Senate
Hart Senate Office Building
Suite 722
Washington, D.C. 20510-1102

Dear Senator Inouye:

Our letter today is to request the reauthorization of the Native Hawaiian Education Act of 1988 and to request your support in appropriating funds to the Center for Gifted and Talented Native Hawaiian Children at the University of Hawaii at Hilo. This program, known as Na Pua Noeau, has been a tremendous asset to the children of Native Hawaiian Ancestry.

In today's economic time, Native Hawaiians are ranked the lowest. Our prisons are filled with many of our Hawaiian brothers and sisters. We are the most poorly educated and rank among the top with health and drug problems.

Na Pua Noeau has brought educational opportunities to train our young Hawaiian children and prepare them to cope with the changes in Hawaii. The program has developed self-esteem and has taught our children the importance of education. Through this program, we envision changes in future generations. By preparing our youth of today, Na Pua Noeau offers hope for leadership in the future.

We humbly ask for your continued support of this program. As, we truly believe it is designed for the betterment of our Hawaiian race.

Sincerely,

Erna A. Kanibayashi

Robin R. Kanibayashi

cc: Dr. David Sing, Na Pua Noeau

March 27, 1994

4451 Piiwai Place
Koloa, HI 96756

U.S. Senator Daniel Akaka
United States Senate
Hart Senate Office Building
Suite 720
Washington, D.C. 20510-1103

Dear Senator Akaka:

My name is Jason Kamibayashi. I am a sophomore at Kauai High and Intermediate School on Kauai.

Five years ago I put in my application to Na Pua Noeau-The Center for Gifted and Talented Native Hawaiian Children. I applied for the Take a Bow Program.

Na Pua Noeau has been one of the greatest things that has ever happened to me. Since I was selected for this program, I have learned to enhance my skill and use my skills to the best that I could and still I am able to learn more.

The program is well prepared and has teachers, counselors and staff that are of the highest quality. The teachers are in the same profession as the program they are teaching in.

This program has treated me like family. It has built my self esteem and has taught me to be proud of who I am and proud of others as well. I am always anxious to go, because I can hardly wait for the new opportunities that await with each visit.

Please support the reauthorization of the Native Hawaiian Education Act of 1988 and the appropriation of funds to the Center for Gifted and Talented Native Hawaiian Children at the University of Hawaii at Hilo. When you do this, you will assist other Hawaiian children like me succeed.

Sincerely,

Jason L. Kamibayashi

Jason L. Kamibayashi

cc: Dr. David Sing, Na Pua Noeau

BEST COPY AVAILABLE

March 27, 1994

4451 Piiwai Place
Koloa, HI 96756

U.S. Representative Neil Abercrombie
U.S. House of Representatives
1440 Longworth House Office Bldg.
Washington, D.C. 20515-1102

Dear Representative Abercrombie:

My name is Kevan Kamibayashi. I am in the eighth grade at Kauai High and Intermediate School.

Two years ago I was selected to participate in the Na Pua Noeau program called Rocks and Rolls.

Through this program, I have learned outstanding things to help me in school, Boy Scouts and myself as a whole. At school I got an A+ for two Quarters and semester. I am doing much better in my other classes also. In Boy Scouts, I am moving right through the ranks because I have learned to learn. With myself, Na Pua Noeau has given me the self confidence. If I can do well with College Professors, High School should be a breeze.

In my class I do volcanology, compass reading, hiking, climbing, scooping lava, map reading, map making, note taking, astronomy, camping and much, much more. My teachers are the best. They took a child like me with C's and D's in school and turned me around. Now I am getting A's, B's, and C's. I am a hands on student and they have taught me to learn in all ways of teaching.

The point I'm trying to make is that Na Pua Noeau is the greatest thing that ever happened to education for Hawaiians like me. Please support the reauthorization of the Native Hawaiian Education Act of 1988 and the appropriation of funds to the Center for Gifted and Talented Native Hawaiian Children at the University of Hawaii at Hilo.

By giving Dr. Sing this money, you can help many more children like me learn.

Sincerely,

Kevan P. Kamibayashi

cc: Dr. David Sing, Na Pua Noeau

BEST COPY AVAILABLE

NATIVE HAWAIIAN HIGHER EDUCATION PROGRAM

REAUTHORIZATION TESTIMONY
submitted by
Alvina Lopez, Director

The Native Hawaiian Higher Education Program supports the intent of the Native Hawaiian Education Act. However, it does have reservations on two sections of the bill, dealing with its Program.

1. SPECIAL RULE--No policy shall be made in implementing this Section to prevent a Native Hawaiian student enrolled at an accredited two or four year degree granting institution of higher education outside of the State of Hawaii from receiving a fellowship pursuant to Paragraphs (a) and (b) of this Section.

   The goal of the Program is to further the attainment of postsecondary educational success for Native Hawaiians by increasing the overall enrollment, retention, and completion rates. This has been successfully done through frequent interaction of the Counselors with the recipients and their families and/or significant others.

   Progress/Accomplishments/Impact to Date

a.	1990-91:	77 Graduates,	308 Undergraduates
	Completed:	20 Graduates,	10 Undergraduates
	Continuing:	52 Graduates,	224 Ungergraduates
	Retention Rate:	94%Graduates,	76%Undergraduates
b.	1991-92:	81 Graduates,	481 Undergraduates
	Completed:	17 Graduates,	49 Undergraduates
	Continuing:	59 Graduates,	393 Undergraduates
	Retention Rate:	94%Graduates,	92%Undergraduates
c.	1992-93:	62 Graduates,	338 Undergraduates
	Completed:	22 Graduates,	49 Undergraduates
	Continuing:	37 Graduates,	261 Undergraduates
	Retention Rate:	95%Graduates,	92%Undergraduates
d.	1993-94:	59 Graduates,	256 Undergraduates

The Program attributes much of its success to the development of pre-enrollment interviews and the use of "intrusive" or proactive counseling. Reaching out early and providing continous counseling support to Native Hawaiian students have proven to be beneficial. Without early and continuous intervention, many of the Native Hawaiian students will have dropped out by the third week of classes and will not have had any contact with a counselor or advisor.

During the first two years, program staff helped students with early identification of the competing obligations and other barriers that might have prevented them from attending or continuing in school, and with the early identification of viable alternatives and solutions. The student's family and significant others were included in these pre-enrollment interviews. The family and others in the student's life may be the major barrier to the student staying in school. Therefore, it was important to include as many of them as possible in identifying and resolving the problems so that they can be the student's major supporters as well.

The program counselors also meet with each of the students at least twice each semester, either individually or in small groups. This technique is a critical component in retention counseling. The constant and close contacts with the program counselors provide the students with the support needed for success. Survey results have shown that program recipients rate these contacts as excellent and very good. Contacts with NHHEP counselors are rated higher than contacts with university counselors. The recipients believe the services they are receiving from NHHEP are very important and are being delivered effectively. The important services are being addressed and the communication between NHHEP counselors and students remains very positive.

The program's approach is unique in that it provides early and continuous counseling support to the students. This approach is most vital, especially for the success of the undergraduate students. As the years have progressed, the program has found that these students demand more frequent contacts. The barriers detected earlier continue to cause these students to question their continuation towards their degrees. Having these students in local institutions has given the program the opportunity to provide quality services and to make early detections as problems arise. Thus, the students stay in school for another year.

Although the Program has provided such support to the students, it does not deny the responsibilities of the post-high institutions. Working in partnership with these institutions and implementing college faculty and staff development activities for the improvement and matriculation of the Native Hawaiian students are crucial to the enhancement of retention.

As for the graduate students, the program's counseling and support services have also played a positive role in helping them move towards the attainment of degrees. However, because they have already successfully completed one degree, their needs and demands for services are less. Although they may experience the same barriers as the undergraduates, they are more flexible and mature to identify viable alternatives and solutions.

The Program has provided financial support for graduate students attending post-high institutions outside of the State of Hawaii. Six students have already been successful in completing their graduate degrees. Four more students are currently working towards their degrees. The only types of contacts that have been provided to these students are by mail or telephone. The Program is in complete support of continuing to provide financial support for future graduate students who choose to attend post-high institutions outside of the State of Hawaii. However, if the Program is to provide the same level and quality of services to these students as to those who remain in the State of Hawaii, then an increase of funds is needed to send program counselors to the various mainland institutions.

According to the legislation, graduate students are also obligated to provide professional services, either during their fellowship or upon completion of post-bachelor degree program, to the Native Hawaiian community within the State of Hawaii. Whether the graduate students attend school in or out of the State of Hawaii, they will be held responsible to meet these obligations.

The Program knows that it can help students succeed, whether they are undergraduate or graduate students. The Program is also aware that providing only financial support is not enough for success. Its initial efforts have shown that if early intervention and continuous counseling services are provided, students stay in school.

2. AUTHORIZATION OF APPROPRIATIONS.-

(1) There are authorized to be appropriated $2,000,000 for fiscal years 1995 and such sums as may be necessary for fiscal years 1996 through 1999 for the purpose of funding the fellowship assistance demonstration project under subsection (a).

(2) There are authorized to be appropriated $1,500,000 for fiscal years 1995 and such sums as may be necessary for fiscal years 1996 through 1999 for the purpose of funding the fellowship assistance demonstration project under subsection (b).

During the previous program years, there has been a larger number of applicants for undergraduate than graduate programs. Since there is this imbalance of applicants, the NHHEP staff have been focusing their efforts on helping the undergraduate students complete their degrees. They also have been playing an active part in encouraging undergraduate students to continue their education towards a higher degree. However, only 2-3 students per year have continued their education in graduate degree programs. The remainder of students decide to work because of the need to build experience and to overcome "burn out".

The completion of degrees by undergraduates must increase before we can increase the number of Native Hawaiians in graduate schools. Currently, the Program provides an average of approximately 50-60 graduate scholarships per year. The Program has not seen an increase in graduate applicants. It is more of a replacement for those who have graduated.

Having the appropriated funds combined instead of divided will enable the Program to focus more on the undergraduate students, and yet be flexible in providing also for the graduate applicants. Currently, the Program realizes that the number of undergraduates far surpass the number of graduates. However, as trends change, the Program would be prepared to accomodate the students if it has control over the budget.

TESTIMONY

Native Hawaiian Education Act

For
The United States Senate
Committee on Indian Affairs

SENATOR DANIEL K. INOUYE, CHAIRMAN

By
Myron B. Thompson, Trustee
Kamehameha Schools Bernice Pauahi Bishop Estate
Honolulu, Hawai'i

March 30, 1994

Aloha, Mr. Chairman and distinguished committee members. My name is Myron Thompson and I am a trustee of the Kamehameha Schools Bishop Estate (KSBE). Thank you very much for this opportunity to testify on behalf of reauthorizing the Native Hawaiian Education Act.

At this time the House of Representatives has passed H.R.6 to reauthorize the Native Hawaiian Education Act. I want to thank Representatives Mink and Abercrombie for their efforts in getting this bill passed. The preamble to this Bill is of particular importance. It describes the historical and legal background and foundation for the special relationship between the U.S. Government and Native Hawaiians. It clarifies that this legislation is not for a racial or ethnic minority group but for a once-sovereign people who had a government-to-government relationship with the United States.

In past testimony before this committee I have described in detail the educational needs which confront Native Hawaiian young people. The Kamehameha Schools Bishop Estate has completed a ten-year update study of these needs. The report, Native Hawaiian Educational Assessment, 1991, will be presented to the committee for your consideration in drafting reauthorization language.

In a nutshell, the report shows educational needs continuing. Certain programs, however, have shown promising results. As one example, we have seen vocabulary scores go up for those students in Family-Based Education Center Preschools. This gives me the chance to reiterate a point I have made in the past. We must continue to emphasize early education in the Native Hawaiian Education Act. The report concludes that more special programming will be needed within a context of shared responsibility among community, private and public agencies.

I will not go into detail regarding the specific programs authorized under the Act. Representatives of the ongoing programs will address those issues. While we are heartened by the successes which we are beginning to see, we recognize that it will take time. Accordingly, I strongly recommend that the Act be reauthorized for a period not less than ten years.

I do want to propose the inclusion of a new program in the Native Hawaiian Education Act. This new program would specifically focus on science and math education for Native Hawaiian students. It would be based on one facet of Hawaiian cultural studies which has proven extremely motivating, Polynesian voyaging.

Mathematics and science education in the United States is badly in need of new vehicles. While the national goals for education call for U.S. students to be "first in the world in math and science" by the year 2000, studies have shown students in other countries to be well ahead.

The Native Hawaiian Educational Assessment 1993 (Kamehameha Schools Bishop Estate, 1993) shows that Native Hawaiian students also perform poorly in science and social science on nationally normed tests. This same study, however, documents the tremendous interest in Hawaiian culture which has developed in recent years. One of the most profound influences on this development has been the success of modern Hawaiians in re-discovering Polynesian navigation.

The voyaging canoe simulates the ecosystems of an island state. Voyagers must devise ways to provide for their basic physical needs for extended periods. As human beings, they must devise ways to interact productively and care for one another emotionally. As a group and individually they must address the spiritual. These needs are interrelated. The islands simulate the ecosystems of the entire world. We are all voyagers.

One means to develop curriculum based on these concepts is through what the Polynesian Voyaging Society calls an Exploration Learning Center. it is described as follows:

> The purpose of the Exploration Learning Center is (1) to use the ocean and coast of Hawai'i as a classroom to provide students with an intense, interdisciplinary learning experience that will connect them in a meaningful way to Hawai'i's land, sea and culture; and (2) to develop students as leaders who can develop models for a safe, healthy, sustainable future for Hawai'i.... (Polynesian Voyaging Society Master Plan, 1994).

While such a program would meet educational needs of Native Hawaiian children, there are other groups of kids whose science and math education is also severely limited. While visiting the

MacArthur Foundation in Chicago recently, I was informed that this type of program could be effective with inner city kids. Science needs these kids. The new ideas and perspective that they could bring to the field are sorely needed.

To summarize, Mr. Chairman, I strongly support the reauthorization of the Native Hawaiian Education Act. Specifically, I recommend:

1. Retain the preamble in its entirety;

2. Reauthorize the Act for a period of at least ten years;

3. Make early education and health a top priority; and

4. Include a new program to develop math and science curriculum based on Polynesian voyaging.

Before I close, I want to acknowledge once again the leadership and vision of Senator Inouye. He raised the question of what the U.S. Congress could do to improve conditions for the Hawaiian people. He followed through with support for key legislation, including the Native Hawaiian Education Act. And he continues to seek out the experience and wisdom of the Hawaiian community to insure a better future for all.

Mr. Chairman, future generations will look upon the Native Hawaiian Education Act as a milestone. This legislation can lead the way for a whole new generation of Native Hawaiians, confident in our cultural heritage, competent in today's world skills.

TESTIMONY

Native Hawaiian Education Act

For
The United States Senate
Committee on Indian Affairs

SENATOR DANIEL K. INOUYE, CHAIRMAN

By
Ormond W. Hammond, Ph.D.
Director, Program Evaluation and Planning
Kamehameha Schools Bernice Pauahi Bishop Estate
Honolulu, Hawai'i

March 30, 1994

Good morning, Mr. Chairman and distinguished committee members. I am Ormond Hammond, Director of the Office of Program Evaluation and Planning, Kamehameha Schools Bishop Estate (KSBE). I am most grateful for the opportunity to testify on behalf of reauthorizing the Native Hawaiian Education Act.

In 1983 the Kamehameha Schools Bishop Estate (KSBE) published the first *Native Hawaiian Educational Assessment Project (NHEAP) Report*. The *NHEAP Report* provided data to help plan and support various educational programs, including the Native Hawaiian Education Act (P.L. 100-297, 1988).

After the *NHEAP Report*, *E Ola Mau*, the *Native Hawaiian Health Needs Study* (1985), was completed, coordinated by Alu Like, Inc. Alu Like also coordinated a *Native Hawaiian Vocational Education Needs Assessment* (1987). Many follow-up studies have been done, and this year a ten-year update of the original NHEAP was completed by KSBE.

I am pleased to present the committee with the final draft of the *Native Hawaiian Educational Assessment, 1993* report.

What are the needs today?

The recently completed assessment shows that severe educational needs continue. These needs include:

1. Lack of school readiness.

Risk factors for Native Hawaiian children still start before birth. Between 1980 and 1990 the percent of Hawaiian women who did not seek early prenatal care increased from 31% to 34%. In addition, in Hawai'i in 1990, about 45% of all teenage mothers were Native Hawaiian and 48%, almost half, of all Hawaiian women giving birth were unmarried.

Native Hawaiian youngsters enter kindergarten with lower vocabulary scores than other children. In 1989 they were at the 10th percentile on national norms. This has not improved since 1982-83.

2. Lower basic skills.

In achievement tests of basic skills, Native Hawaiian students continue to perform below national norms and other groups in Hawai'i. They are below other students at all grade levels and in the subtests including Total Reading, Total Math, Science, and Social Science.

3. High dropout and absenteeism rates.

The State of Hawai'i as a whole is doing well among the states in meeting the goal of increasing high school graduation rates. It is already above the national goal of 90%. For grades 9 - 12, however, the Native Hawaiian dropout rate of 9.5% is well above the state rate of 7.9%.

Excessive absence also takes a toll. In 1991-92, approximately 18% of all Native Hawaiian secondary school students in public schools were considered excessively absent compared with 11% for the DOE as a whole.

4. Low college enrollment and completion rates.

The 1990 Census showed that only 9% of Hawaiian adults had completed college, compared with 22% of the adults in the state as a whole.

Other needs should not be forgotten. Labor and economic statistics still show that Hawaiians as a group experience lower family income levels, higher unemployment, and underrepresentation in important professions such as health care.

In the health area, Native Hawaiians still are at high risk for many diseases, especially diabetes, heart disease, and certain forms of cancer. These risks often involve behavioral factors that can be improved by preventive programs.

Has there been improvement?

There is evidence that certain programs are working:

1. Preschool improves school readiness.

Kamehameha Schools' preschool programs, which are one component of the federally funded Family-Based Education Centers, are seeing dramatic improvement in vocabulary scores among their students. This improvement has been found to persist into kindergarten. KS preschool graduates score at the 30th percentile on national norms, above the state score of 15th percentile and other DOE Hawaiian children, who score at the 10th percentile.

2. Enrollment at the University of Hawai'i is increasing.

Hawaiian enrollment rates at the University of Hawai'i have been steadily increasing. Hawaiian students now comprise 11% of the total enrollment in the University of Hawai'i system (four- and two-year schools), and over 6% of the student body at the four-year, baccalaureate-granting Manoa campus. Scholarship and counseling programs like the Native Hawaiian Higher Education Demonstration Program seem to be paying off.

3. Interest in the Hawaiian culture is strong.

Of all the educational trends we have followed, this is the most positive. There is community-wide support for and interest in Hawaiian culture, arts, crafts, sport and games, values, religion and language. This, after two centuries of social upheaval nearly wiped out the Hawaiian culture.

As an example, seven Hawaiian language immersion preschools conducted by 'Aha Pūnana Leo, have opened across the state. Partially funded under the federal Family-Based Education Centers, these preschools have seen a yearly increase in enrollment and strong parental involvement.

Other programs under the Native Hawaiian Education Act also have had positive effects on their participants. Fewer Native Hawaiian students are being labeled as "Specific Learning Disabled," for example. This may be because Pihana Nā Mamo, the Native Hawaiian Special Education Program, has increased sensitivity and improved definition. Similarly, Nā Pua No'eau, the Native Hawaiian Gifted and Talented Program,

has increased the number of Native Hawaiian students receiving special, culturally sensitive programming.

CONCLUSIONS

The first educational needs study was done ten years ago. Programs under the Native Hawaiian Education Act have only been in existence about five years. The new needs assessment study shows that the needs identified ten years ago are still with us. There has simply not been enough time for the new programs to reverse trends which it took years to establish.

The key recommendation of the report is to continue these programs. It is also suggested that these must be seen as parts of a larger system. The community, state and private agencies must join together to accomplish the goals.

My hope is that educational studies of the future will evolve from identifying needs to identifying more and more successes.

Mr. Chairman, you and your committee are to be commended for looking for valid indicators of the effectiveness of the programs, and for caring so much about their success.

TESTIMONY PRESENTED BEFORE THE
Committee on Indian Affairs
United States Senate
March 30, 1994

on

Reauthorization of the Native Hawaiian Education Act

by

David Iha
Provost, Kauai Community College
University of Hawaii

Mr. Chairman:

I am pleased to appear before this committee to share with you our efforts at Kauai Community College to meet the educational needs of our Native Hawaiian students from the islands of Kauai and Niihau. I am here to suggest that we initiate a new momentum for our Native Hawaiian students. A crucial first step in this new momentum is take a careful look at what we have done, what has worked, and, most importantly, what obstacles still remain in our paths.

Kauai Community College, part of the public higher education system governed by the University Board of Regents, provides a two-year Associate in Arts undergraduate degree in general education and liberal arts and the Associate in Science degree and Certificates of Achievement and Completion in numerous vocational and technical fields.

Kauai Community College is the only public higher education institution on the island. The College provides the only access to educational opportunities for many of our residents living in small/rural communities outside of the main metropolitan center of Honolulu.

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Kauai Community College serve a substantial cross section of the population as a result of an "open admission" policy that permits any high school graduate or adult age 18 or older to enroll. This policy provides maximum educational opportunities to the residents of Kauai. The College enroll 1,400 regular credit students and nearly 2,500 special students during a typical semester. The average student age is 30 years, two thirds of the students attend college part time, with many working full time while attending classes. Women account for sixty percent of the total enrollment, and the ethnic diversity of the Colleges generally reflects that of the community they serve except for the under-represented Native Hawaiians and Filipinos. The attached chart shows the enrollment of Native Hawaiian students at Kauai Community College from the Fall 1986 semester to the Fall 1993 semester. Native Hawaiian students currently account for 18% of our student enrollment, the highest percentage in the College's history.

For these under-represented groups, we need a new momentum that provides more than access. Beyond the need for sustained and coherent support services, we must look at the teaching and learning process, the curriculum, and the campus climate. We must extend the traditional curriculum beyond western civilization to expose our students to the richness of our own multi-cultural heritage. We must look at the climate of our campuses to ensure that the atmosphere is one where we enhance and cherish our diversity. We must insure that the campus climate is one where our cultural events are routine and our students are welcomed with our version of Hawaiian hospitality.

We need a new momentum that focuses on "Building Communities". The American Association of Community and Junior Colleges (AACJC) issued a report prepared by the Commission on the Future of Community Colleges which proposes that the theme "Building

Communities" become the new rallying point for the community college in America. The Commission, chaired by Dr. Ernest Boyer of the Carnegie Foundation, defines the term "community" not only as a region to be served, but also as a climate to be created. Community Colleges can inspire partnerships based upon shared values and common goals.

Strengthening our connections beyond the college - with schools, industry, business, social agencies and policy groups - will become a key strategy in the building of community. Through collaboration, we can reaffirm out mandate to respond to the needs of our under-represented groups. Kauai Community College, geographically separated by the Pacific Ocean, yet close to the people, can offer a convenient forum for thoughtful discourse; we can serve as a gathering place where persons of various constituencies can meet to explore common problems.

At Kauai Community College, we share that institutional commitment to strengthen our connections beyond the college. We envision enhancing our cultural heritage through the establishment of a Hawaiian Studies Center where we can provide activities focusing on building an educational community for our Native Hawaiian population. The creation and establishment of a Hawaiian Studies program will enable the College to integrate the efforts of the community and many of our social agencies into a coherent program which enhances our Native Hawaiian culture. Through the establishment of this center, we can begin to offer a wide variety of activities unique to our island setting. Such offerings will include credit and non-credit offerings ranging from Hawaiian music to language and archeology. Workshops such as Interpret Hawaii and customized training focusing on our Hawaiian values will seek to tell the story of our islands. Our services provided through the program will reach out to our community with a host

of cultural events. Our faculty and staff will reach out and serve as valuable resources to Punana Leo, a Hawaiian early education program, to the public schools in their Hawaiian Language immersion program, and most importantly to the families they serve in Hawaiian communities scattered throughout the island.

Let me share with you how the connections established through Kauai Community College enabled the College to make a significant contribution in the lives of a very special group of Native Hawaiians, the people of Niihau. Niihau, sometimes called the Forbidden Island, is located off the coast of Kauai. The people of Niihau are all Native Hawaiians who use the Hawaiian language as their spoken and written language. The Hawaiian Language is a living language used daily in their every day life. We need to do all that we can to preserve the language and the culture.

I am pleased that we have a person originally from Niihau serving as a faculty member on the Kauai Community College Staff. Ilei Beniamina serves as a counselor, a Hawaiian language instructor, and a very valuable community resource. She is a two time Hokù award winner for the music that she and her family composed. Last year, she returned to her alma mater, Kamehameha Schools to share one of composition with the sophomore class who sang it as part of the Schools song festival. After graduating from Kamehameha Schools, she attended Leeward Community College and received her undergraduate degree from University of Hawaii at Hilo. She is a "living treasure" that brings a most important element to our campus community.

Through Ilei Beniamina's efforts and the help of many others, we have reached out to our Niihau community. During the past years, we have seen our students from Niihau complete

the welding program, early childhood education and other educational programs. Recently, two of our Niihuans were instrumental in the design, development, and building of a solar car that participated in Sunrayce '93, a 1,100 miles race from Dallas, Texas to Minneapolis, Minnesota. Our two students were the lead welders on the project using the latest in welding technology and a very special metal that required a high degree of technical competence. Their participation in the solar car project along with students in our Hawaiian studies program made the project a success.

The Ka'a La O Kaua'i (Sun Car of Kaua'i) and the Kaua'i Community College Solar Racing Team achieved the following awards and achievement:

9th Place Overall Finish - against 34 entries

2nd Place Scholastic Achievement Award for Artistic Design

Max J. King Award and Trophy - selected by the competing teams as the team that best exemplified the spirit of Sunrayce.

1st Place for the Best Video Award

Spirit Award

Best Design, Congeniality, Sportsmanship & Sporty Vehicle - presented by the Women in Energy, Fort Scott, Kansas.

Our excellent results in this race were made possible because of the integration of the academic and the vocational faculty and students working together as a team. Our Native Hawaiian students were an integral part of this successful effort as we shared our Hawaiian culture through dance and music throughout the entire race. The spirit demonstrated by our students resulted in our team receiving the Max J. King award.

Kauai Community College bears a special responsibility to assure that our institutions effectively address the needs of our minority students, in particular, our Native Hawaiian students. We need to actively advocate institutional behavior that will enhance the quality of services provided to Native Hawaiian students and other minorities. We need to constantly keep the needs of our Native Hawaiian students in the forefront of our efforts. The situation facing our Native Hawaiian students is not unlike the situation described by Dr. Frank Newman, Executive Director of the Education Commission of the States.

In the May 1988 report of the Commission on Minority Participation in Education and American Life, Dr. Newman wrote:

> "We have underestimated the depth and complexity of the situation as well as the need for sustained institutional and governmental commitment. We also have found that some of the more difficult barriers to full participation by minority young people are not so obvious. An unacceptably large number conclude at an early age that education is not for them. Even among those who make it into four year colleges and universities, attrition rates are unacceptably high. This calls for a new understanding and a more creative approach to the barriers to success faced by minority youth from kindergarten to graduate school."

How will the Native Hawaiian compete in this world? How will they be able to penetrate technological barriers? How will they be able to develop into productive citizens of our World? How will they be able to do any of these things if we fail to bring our Native Hawaiian students into the economic mainstream?

Some of the answers to the above questions can be found in a significant longitudinal study called the Kauai Longitudinal Study or The Children of the Garden Island. In 1955, 698 infants on Kauai became participants in a 30 year study that has shown how individuals triumph over physical disadvantages and deprived childhoods. The study reinforces the need for early-

intervention programs such as the parent-education project. The researches found that all children can be helped to become more resilient if adults in their lives encourage their independence, teach them appropriate communication and self help skills and model as well as reward acts of helpfulness and caring. The life stories of the resilient individuals on the Garden Island taught researchers that competence, confidence and caring can flourish even under adverse circumstances if young people encounter adults in their lives who provide them with a secure basis for the development of trust, autonomy, and initiative. An article in the April 1989 issue of the Scientific American summarizes this remarkable study.

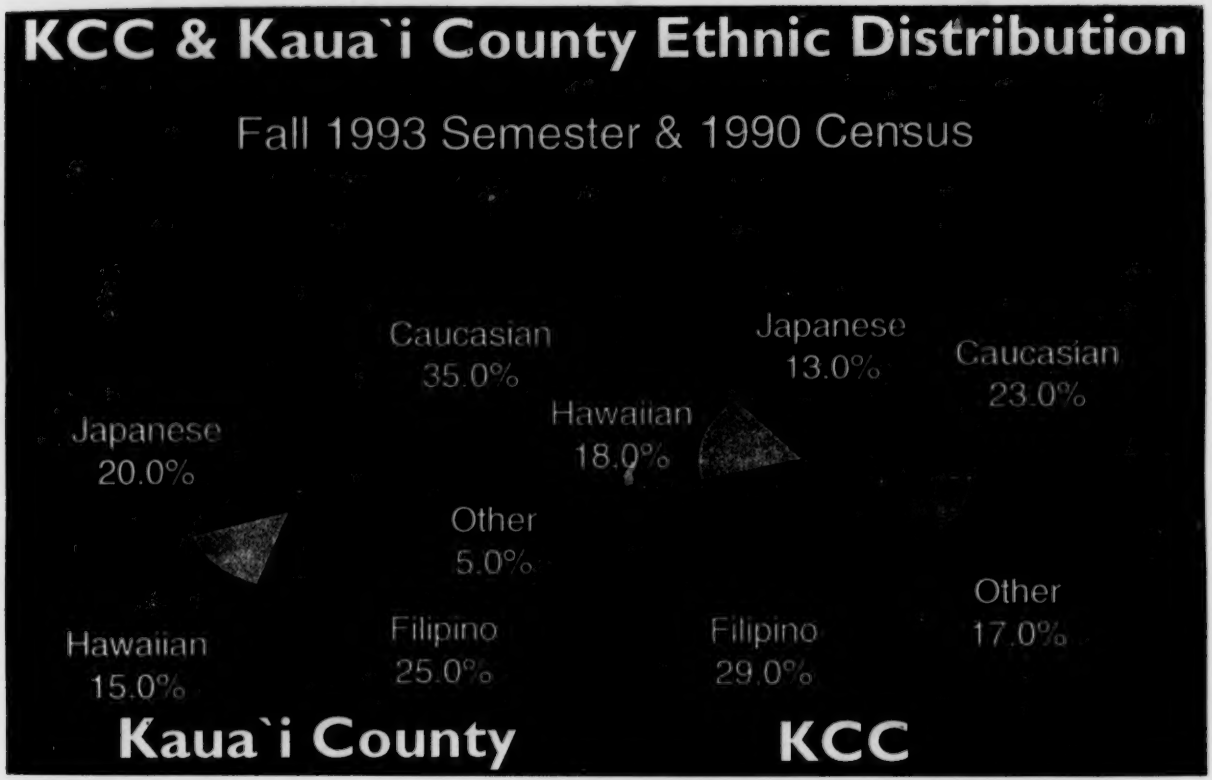
Kauai Community college, at its best, can be a center for problem-solving in adult illiteracy. It can be a center for leadership training. It can bring together agencies to strengthen services to our Native Hawaiians. It can coordinate efforts to provide child care, transportation and financial aid. It can serve as a focal point to improving the quality of life for our Native Hawaiian students. It can be a center where we can raise the expectations of our young people for higher education.

The establishment of Native Hawaiian education programs at Kauai Community College and at each of the seven community colleges who serve as the front line institutions serving our Native Hawaiian population will demonstrate the institutional and governmental commitment to improving the numbers of Native Hawaiians pursuing higher education. Kauai Community College has a pivotal role in getting Native Hawaiians into the pipeline. On our campus, it will require the process of revising the campus agenda, changing individual priorities and habits, and willfully disrupting the status quo. With your help, we hope that we can take the leadership role in turning the tide of minority participation in higher education.

One of the specific ways through which this can be accomplished is by authorizing in the Native Hawaiian Education Act, a section for Native Hawaiian Education program for Hawaii's Community Colleges. Hawaii's Community Colleges continue to be one of the critical access entry ways into higher education for our Native Hawaii students. Attached is a report prepared by the Office of the Chancellor for Community Colleges which describes the Native Hawaiian Project conducted by the Office of the Chancellor for Community Colleges of the University of Hawaii.

Kaua'i Community College and Hawaii's Community Colleges can do more for our Native Hawaiian students. We an move beyond the early intervention being provided through the parent-education programs. We can move beyond the vocational education offerings provided through the Carl Perkins Vocational Education Act. The community colleges can provide powerful partnerships working our elementary and secondary schools. Working in partnership with our colleges and universities, we can be the connection to increase the transfer rates of our Native Hawaiian students.

The establishment of Native Hawaiian Education Programs at each of the seven community colleges who serve as the front line institutions serving our Native Hawaiian population will demonstrate the institutional and governmental commitment to improving the numbers of Native Hawaiians pursuing higher education. An authorization of $500,000 for each of the seven community colleges to initiate this new momentum is requested. Hawaii's Community Colleges have a pivotal role in getting the Native Hawaiians into the pipeline of higher education. With your help, we hope that we can transform our colleges into a system that will better serve the needs of our Native Hawaiian students.



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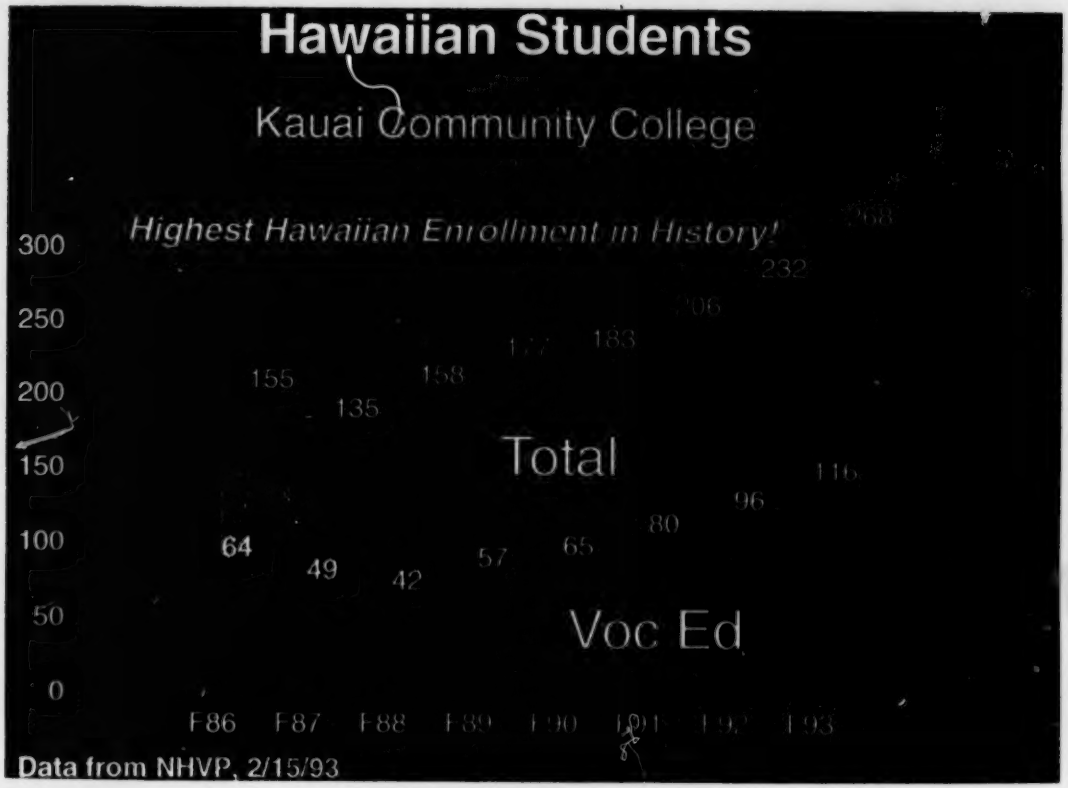

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1992 Retention Excellence Awards Program

Application for Program and Institutional Awards

Native Hawaiian Education Project

Office of the Chancellor for Community Colleges

University of Hawai'i

Description of the Native Hawaiian Education Project

The Native Hawaiian Education Project (NHEP), conducted by the Office of the Chancellor for Community Colleges of the University of Hawai'i, is a multifaceted educational program of direct student services, research, and staff development aimed at increasing the enrollment, persistence, achievement, and completion of native Hawaiian students on all campuses of the University of Hawai'i Community Colleges (UHCC). The major focus of the NHEP has been upon the recruitment and retention of native Hawaiian students through (1) direct services by specialists in student counseling and retention located on each campus, and (2) development and execution of a system-wide model for increasing the educational achievement of all students, especially minority students, through substantial and significant institutional renaissance and innovation. The NHEP constitutes a UHCC effort to develop a systematic program of integrated administrative, instructional, and student service activities to examine critically the functioning of the institution with respect to native Hawaiian and other minority student enrollment, persistence, and achievement, through the development of innovative interventions, the identification, through rigorous evaluation, of successful interventions, and the institutionalization of those successful interventions. The NHEP consists of a Chancellor's Office administrator and, at five of the seven campuses of the UHCC, a counselor and retention specialist

specifically assigned to native Hawaiian students. The activities of each of the staff of the NHEP are directed by a program of work developed with the Dean of Students at each campus. Project activities at each of the campuses are similar with respect to academic and personal counseling. Each of the campuses, however, has tailored project activities to the particular strengths and needs of the campus. The largest responsibility of the Project Director, in addition to administration of the NHEP, has been the development, in conjunction with the staff of the National Center for Higher Education Management Systems of Boulder, Colorado, of a longitudinal Student Tracking System, which follows each enrolled student on 130 data elements for up to 16 semesters.

Development of the Native Hawaiian Education Project

For many years, the native Hawaiian community has been concerned about the inability of significant numbers of native Hawaiians to participate fully in the social, cultural, and economic life of the State of Hawai'i. Although native Hawaiians make up approximately 21% of the state population, they are disproportionately represented on a variety of socioeconomic indicators. Research indicates that native Hawaiians have the shortest life expectancy, lag behind the rest of the population in academic performance in school, are over-represented in less-skilled and unskilled occupations, are over-represented in the prison and welfare populations, are under-represented in post-secondary education, and are under-represented in skilled, technical, and professional occupations. Reported to the U.S. Congress, these findings contributed to the passage of federal legislation which included native Hawaiians in the definition of "Native American" and increased appropriations for native Americans to allow participation by native Hawaiians. In early 1987, the native Hawaiian corporation designated by the Governor of the State of Hawai'i to be the

recipient of funds set-aside for native Hawaiian programs and the U.S. Secretary of Education met with representatives of the UHCC in order to design a program for the purpose of making each of the UHCC campuses more effective institutions for native Hawaiians.

In Fall, 1987 the Chancellor for Community Colleges convened the Native Hawaiian Community Colleges Advisory Council, comprised of faculty and staff from each campus and a similar number of representatives from the Hawaiian community from each campus area. This group reviewed existing campus services and programs and provided recommendations for the development of plans to increase the enrollment, the rate of retention, and the rate of graduation of native Hawaiian students, and for the development of a plan to assess the progress of the colleges in meeting those goals. The Native Hawaiian Community Colleges Advisory Council Final Report documented institutional and personal barriers that Hawaiian student face and provided the basis for the development of the NHEP. Through the process of campus visits, discussions with students, staff, and community members, a review of current literature, and data collection, seven features were identified as barriers to native Hawaiian student access and success: financial problems, personal problems, inadequate child care, absence of community networking, poor self-image, institutional inadequacies, and insufficient student assessment and monitoring. In order to respond to the issues identified, the UHCC have contracted with the native Hawaiian corporation to implement those institutional changes necessary to increase native Hawaiian student success. The NHEP was designed to include components for research, institutional analysis, program design and delivery, evaluation, and institutionalization.

Specific Goals and Objectives of the Native Hawaiian Education Project

The NHEP addresses the specific issue of under-enrollment, low persistence, and low completion rate of native Hawaiian students in the UHCC. Historically, native Hawaiian students have been the lowest achieving group in education in Hawai'i. Countless reports and needs assessments over the past twenty years have documented the dire consequences of cultural alienation on the native Hawaiian people. Among these consequences has been educational failure. Native Hawaiian students, from about third grade in the public schools, begin to be over-represented in lower groups and under-represented in upper groups on national achievement tests. Native Hawaiians are highest in teenage pregnancy and highest school dropout rates. Relatively few native Hawaiian students attend post-secondary educational institutions. As recently as 1980, the percentage of native Hawaiian students in the University of Hawai'i system was only 4.3%, with only 1.9% at the four-year and graduate campus. The percentage of native Hawaiians holding a college-degree was only 8.7%.

The UHCC committed to addressing the problem of under-representation, low persistence, and low completion rates of native Hawaiian students by focusing on the development of institutional programs and practices which will facilitate institutional effectiveness. Furthermore, the UHCC remain committed to addressing the needs of native Hawaiian students to enter and succeed in those occupational areas in which they are currently under-represented.

In addition, it is the commitment of the UHCC to institutionalize those programs and practices which prove successful in meeting the needs of native Hawaiian students and to develop additional programs and practices to serve native Hawaiian students even better.

The UHCC have identified the following as program goals and outcomes:

GOAL 1: To continue to increase the enrollment of native Hawaiian students.

OUTCOME: To increase the overall enrollment of native Hawaiian students by 10%.

GOAL 2: To increase the number of native Hawaiian students persisting from one year to the next.

OUTCOME: To increase the retention rate by 25%.

GOAL 3: To develop strategies to increase the number of native Hawaiian students completing programs with degrees or certificates.

OUTCOME: To improve the program completion rate by 10%.

GOAL 4: To institutionalize those positions, programs, and practices which foster the increased enrollment of native Hawaiian students.

OUTCOME: To increase the number of state funded counseling positions and institutional research positions.

Results and Outcomes for Students and University of Hawaii Community Colleges

The major immediate result of the NHEP has been the increased enrollment, retention, and graduation of native Hawaiian students in the UHCC in numbers and in percent of representation over the past three years of the NHEP. From Fall, 1988 to Fall, 1991, the number of native Hawaiian students increased from 2,567 to 3,209. This represents an increase of 25.4% from 1988 to 1991, exceeding the original goal of 10%. The actual increases over the past three years, as the NHEP was established at additional campuses beyond the three original campuses and as the NHEP refined the procedures and activities undertaken and supported, were 4.8% from 1988 to 1989, 7.3% from 1989 to 1990, and 11.2% from 1990 to 1991. Finally, when the two campuses which have not fully participated in the NHEP are excluded from the calculations, the increase in native Hawaiian students is 32.8% from 1988 to 1991.

Similarly, the rate of graduation for native Hawaiian students has increased by 31.2% from 1988 to 1991, from 170 native Hawaiian students earning degrees and certificates, to 223 students at the last graduation.

Retention rates vary across the campuses but at those campuses which have fully participated in the project since its inception, the average retention rate for full-time, first time native Hawaiian vocational education students is 77%, compared to a retention rate of 44.1% (based on a retrospective analysis of historical data on all native Hawaiian students).

Several activities of the NHEP have demonstrated remarkable success. The NHEP has created Summer Bridge programs at four campuses. Over the past three years, more than 200 native Hawaiian students have been recruited for these programs. The subsequent enrollment and persistence through the following academic year has been over 80%. The baseline persistence rate for the UHCC is approximately 50%.

Through the resources of the Native Hawaiian Higher Education Project (NHHEP), administered by Kamehameha Schools/Bishop Estate, 145 UHCC students were funded during the 1990-91 academic year. At the conclusion of the academic year, 1 student had graduated, 126 students successfully completed the Spring semester, 18 students had dropped or stopped out. The retention rate for this group of students is 89%. Interviews conducted by the staff of the NHHEP indicated that the majority of the 18 students who failed to complete the semester did so because of personal reasons, not academic or financial reasons.

At the 1991 commencement ceremony at Hawai'i Community College, native Hawaiian students comprised 24% of the A.S. degree recipients and 34% of the A.A. degree recipients. This represents a significant increase in the graduation rate of native Hawaiian students.

Other accomplishments of the NHEP include the compilation of master lists of native Hawaiian students at each campus (including the identification of a significant number of part-Hawaiian students who had not previously identified themselves as native Hawaiians), creation and dissemination of information brochures detailing workshops, financial aid, and campus events, publication of scholarship and financial aid availability and assistance in application, development of workshops on study skills, exam preparation, etc. for native Hawaiian students, close association with native Hawaiian community agencies and organizations and with local high schools and higher education institutions to coordinate high school recruitment and college transfer, presentation of orientations to incoming native Hawaiian students, establishment of early intervention systems to assist native Hawaiian students experiencing academic difficulties, development of programs to sensitize faculty and staff to cultural differences and native Hawaiian issues, publication of articles of the NHEP in campus papers, local newspapers, and national journals, and presentation of project research and activities at local, state, and national conferences, creation of Native Hawaiian Student Retention Task Force at each campus, development of longitudinal Student Tracking System and program of training in institutional research for faculty and staff, sponsorship of state-wide conferences on issues of student success, and increased institutionalization of project activities.

A recently completed external evaluation of the NHEP noted that "Most important...is the impact [the] NHEP has made on students, faculty, and staff. As a result of this project, many native Hawaiian students have regained a sense of fulfillment, confidence, self-esteem, and cultural identity. Many have expanded their horizons and realized their choices."

Use of Resources in the Native Hawaiian Education Project

The annual budget of the NHEP is approximately $500,000. These resources are currently devoted mainly to the provision of counselors, retention specialists, peer counselors and peer tutors at each of the campuses. Other major uses of the resources of the NHEP over the past three years included funding of the development of the UHCC Student Tracking System and the research activities of the NHEP. Originally, the entire budget of the NHEP was provided through federal funds, with significant in-kind contributions by the UHCC. Over the past several years, we have sought an increasing amount of our budget through other sources. The major additional source of funding has been through the conversion of project positions to regular staff positions funded internally. In addition, Chancellor's Office staff, in conjunction with the NHEP, have persuaded the state legislature to increase funds for general minority student positions, several of which have been assigned to the NHEP. Finally, we have attracted funds from outside sources to supplement federal and state funds.

Proposals have been submitted to the current state legislature seeking funding for additional conversion of positions. It is the expressed explicit position of the UHCC administration that funds will be sought to institutionalize successful practices of the NHEP. Such institutionalization has occurred over the past three years. Program activities from 1988-89 have become regular duties of the Office of Student Services at each campus and new activities have been added to the NHEP. The latest major addition has been the creation of an Office of Institutional Research, with a Chancellor's Office director and staff at each campus, through state general funds. This office will assume the responsibility for the data collection and analysis activities of the NHEP, as well as the operation and maintenance of the Student Tracking System.

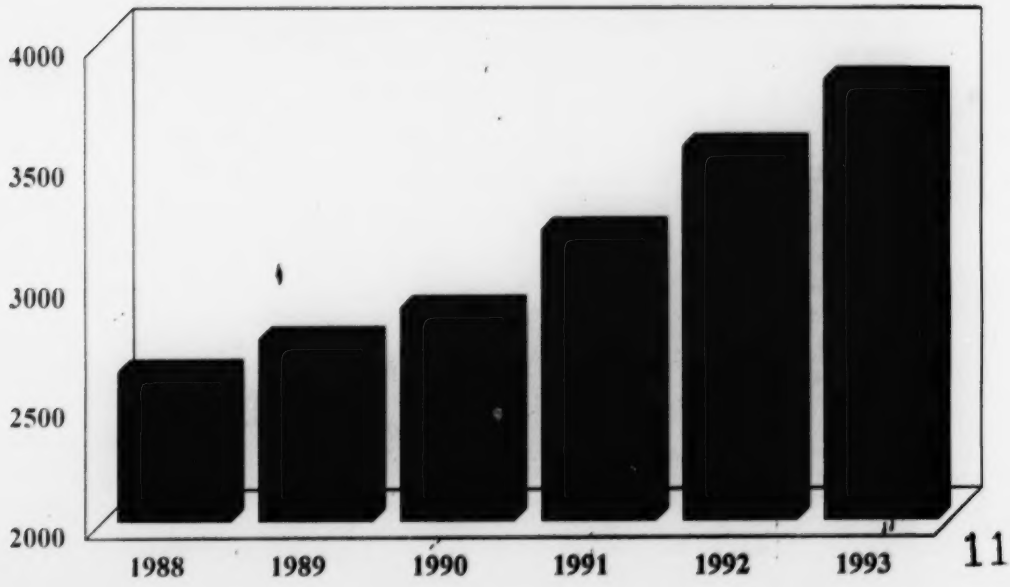
In conjunction with the staff of the native Hawaiian corporation and the Secretary of Education, the NHEP has begun planning for the development of new directions, with additional emphasis placed on instructional activities, including the development of a First Year Experience course, as current positions are institutionalized.

Potential for Adaptation by Other Institutions

Through state and national conferences and national organizations, many of the activities and developments of the project are currently being examined and adapted by other institutions. In particular, the NHEP was recently featured in a AACJC National Teleconference on Minority Student Success. The NHEP has been requested to provide testimony to the Committee on Minority Student Education at the AACJC National Conventions. We have also worked with the American Indian Higher Education Consortium in the development of culturally compatible educational programs for native Americans. Finally, the NHEP has been consulted by the Community Colleges of California, Michigan, and North Carolina in the development of the Student Tracking System. A monograph on the project is being prepared and will be shared with other institutions. The activities of the NHEP have great potential for other institutions, not simply for the development of minority student programs, but for promotion of institutional responsiveness, innovation, and excellence.

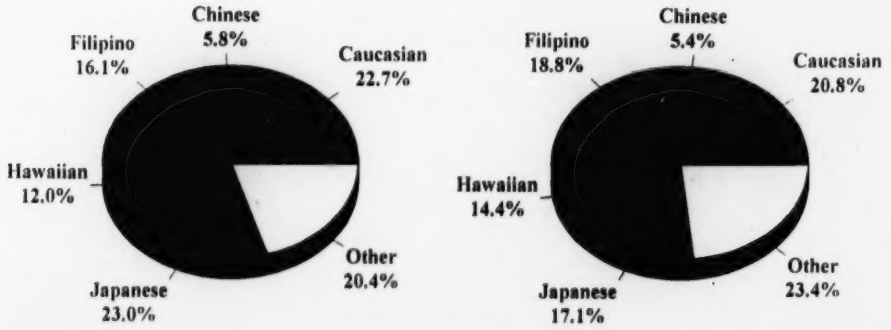
Enrollment of Native Hawaiian Students

University of Hawai'i Community Colleges



Enrollment by Ethnicity

University of Hawai`i Community Colleges



1988 vs. 1993

Office of Hawaiian Affairs Education Foundation
P.O. Box 1436•Kailua, Hawai'i•96734
Phone (808) 262-8776•Fax (808) 261-8442

March 30, 1994

Testimony on the Reauthorization of
The Native Hawaiian Education Act
Presented by Paige Barber, Executive Director

Senator Inouye, members of the Senate Committee on Indian Affairs. My name is Paige Barber and I am representing the board of directors of the Office of Hawaiian Affairs Education Foundation. On their behalf, I extend warm greetings, Senator and committee members. We are here to speak favorably on the reauthorization of the Native Hawaiian Education Act and we also support H.R. 6 to the extent that it enhances the Act.

The OHA Education Foundation was incorporated in 1992. The trustees of the Office of Hawaiian Affairs established the Foundation and defined its purpose as;

> ***to provide educational assistance to qualified persons of Hawaiian ancestry through programs offering college and post graduate scholarships, tuition assistance for special educational programs and in general to prepare Hawaiians for leadership roles in government, business and community affairs.***

The trustees of the Office of Hawaiian Affairs endowed the Foundation with $10,000,000. In keeping with the above purpose the Foundation developed a mission statement that intends;

> ***To provide an education foundation in perpetuity for Hawaiian individuals and families, to nurture their development and commitment to attain their education, training, and learning goals.***

While the board of directors intend to provide help to all native Hawaiians we are prohibited from granting funds to those with less than 50% native Hawaiian ancestry because the source of our endowment comes from 5f funding. Therefore, it is hoped that through the Native Hawaiian Education Act we might find opportunities to increase our reach into the native Hawaiian population and expand our programs to include all those who aspire to higher learning.

The board of directors of the OHA Education Foundation request that consideration be given to our inclusion in the Act so that we might participate fully in matters that concern us deeply.

We thank you for the opportunity to address your committee, Senator Inouye, and for the many contributions you have made on our behalf.

ALU LIKE, Inc.
Administrative Offices
1024 Māpunapuna Street
Honolulu, Hawai'i 96819-4417
Phone: (808) [redacted] Fax: (808) 834-4702

E alu like mai kākou, e nā 'ōiwi ō Hawai'i
(Let us work together, natives of Hawai'i)

United States Senate Committee On Indian Affairs
Hearing on the
Reauthorization of the Native Hawaiian Education Act
March 30, 1994
8:00 am
Prince Kūhiō Federal Building
Room 6118

Aloha Senator Inouye, I am Haunani Apoliona President/CEO of ALU LIKE, Inc., a statewide, multi-service organization, established in 1975, and continuing to provide services to Native Hawaiians in the goal areas of employment, education, social development and economic development. I thank you for the invitation and the opportunity to express our strong support for the reauthorization of the Elementary and Secondary Education Act and the Hawaiian Education Act contained therein.

Although none of ALU LIKE's current 18 projects receives funds from the Native Hawaiian Education Act, we recognize that the educational programs of ALU LIKE such as the Native Hawaiian Vocational Education Program and the Native Hawaiian Library Project are only two of the many educational service needs within our Native Hawaiian community. We recognize the importance of a continuum of education services that must be in place if Native Hawaiians are indeed to advance self-determination as a people. We also commend the achievements of the programs currently supported by the Native Hawaiian Education Act. For together, we are all partners in the continuum of educational services that will move our people forward, a continuum of services that range from family based education centers that in addition to English afford the opportunity for Hawaiian medium education; programs that foster family based support for young children; programs that serve special education and gifted and talented needs; programs that train teachers or develop teachers who will adapt their teaching strategies to match Native Hawaiian learning styles; to support for college scholarships.

Specific to vocational education we have found that our Native Hawaiian students require a range of support to overcome barriers to educational opportunities. They succeed with special counseling, transitional services, and culturally compatible curricula to stay enrolled and to complete their schooling. Native Hawaiian Education Act programs deliver essential services within this required range. ALU LIKE's Vocational Education Program is philosophically focused on the challenge to develop a continuum of comprehensive and coordinated vocational education services which

underscores Hawaiian values, Hawaiian learning styles, assets of our tradition, carried forth from one generation to another into which the western educational system may be blended. ALU LIKE continues to believe that Hawaiian values have contemporary application and that a blend of Hawaiian and Western cultures can be used to insure Native Hawaiian success in modern times.

We support all of the Native Hawaiian Education Act Projects, for they assist Native Hawaiian children, youth and families to fortify both basic skills and cultural well-being toward higher personal, family and community aspirations. We support the creation of a Native Hawaiian Education Council for it is time that "a comprehensive plan for Hawaiian Education that considers parenting, early childhood, secondary, post-secondary/vocational, special, gifted, higher, adult, and family education services for urban and rural Hawaiians using a medium of English or Hawaiian be shaped and refined for the long term.

Further, we would suggest specific language amendments in Sections 3804, 3805, 3806 and 3811 of HR 6. Section 3805 and Section 3806 amendments reflect recommendations from the Native Hawaiian Education Summit held at the Kamehameha Schools in Honolulu in April 1991.

In Section 3804 Native Hawaiian Education Council - to include provision for neighbor island representation.

In Section 3805 Native Hawaiian Language Immersion Project Amend (a) (1) to read "Aha Pūnana Leo for support of Hawaiian language projects outside its family based education centers ," (deleting all other current language)

In Section 3806 Native Hawaiian Family Based Education Centers Amend (a) General Authority, line 2, by the adding "of Hawaiian or English medium" to read "(including Native Hawaiian Educational organizations of Hawaiian or English medium)"

In Section 3811 definition
Under subsection (a) the term native Hawaiian organization means a private, nonprofit organization that --
add a (D) has a demonstrated multi-year experience in providing [illegible] services to native Hawaiians.

Mahalo for the invitation and opportunity to testify.

Sincerely,

[signature]

Kamaki Kanahele
President/CEO

BEST COPY AVAILABLE

PART G—NATIVE HAWAIIAN EDUCATION

SEC. 3801. SHORT TITLE.

This part may be cited as the "Native Hawaiian Education Act".

SEC. 3802. FINDINGS.

The Congress finds that:

(1) Native Hawaiians comprise a distinct and unique indigenous people with a historical continuity to the original inhabitants of the Hawaiian archipelago whose society was organized as a Nation prior to the arrival of the first non-indigenous people in 1778.

(2) The Native Hawaiian people are entitled to preserve, develop and transmit to future generations their ancestral territory, and their cultural identity in accordance with their own spiritual and traditional beliefs, customs, practices, languages, and social institutions.

(3) The constitution and statutes of the State of Hawaii:

(A) acknowledge the distinct land rights of the Native Hawaiian people as beneficiaries of the public lands trust; and

(B) reaffirm and protect the unique right of the Native Hawaiian people to practice and perpetuate their cultural and religious customs, beliefs, practices, and language.

(4) At the time of the arrival of the first non-indigenous people in Hawaii in 1778, the Native Hawaiian people lived in a highly organized, self-sufficient, subsistence social system based on communal land tenure with a sophisticated language, culture, and religion.

(5) A unified monarchial government of the Hawaiian Islands was established in 1810 under Kamehameha I, the first King of Hawaii.

(6) Throughout the 19th century and until 1893, the United States: (a) recognized the independence of the Hawaiian Nation; (b) extended full and complete diplomatic recognition to the Hawaiian government; and (c) entered into treaties and conven-

tions with the Hawaiian monarchs to govern commerce and navigation in 1826, 1842, 1849, 1875 and 1887.

(7) In the year 1893, the United States Minister assigned to the sovereign and independent Kingdom of Hawaii, John L. Stevens, conspired with a small group of non-Hawaiian residents of the Kingdom, including citizens of the United States, to overthrow the indigenous and lawful Government of Hawaii.

(8) In pursuance of that conspiracy, the United States Minister and the naval representative of the United States caused armed naval forces of the United States to invade the sovereign Hawaiian Nation in support of the overthrow of the indigenous and lawful Government of Hawaii and the United States Minister thereupon extended diplomatic recognition of a provisional government formed by the conspirators without the consent of the native people of Hawaii or the lawful Government of Hawaii in violation of treaties between the two nations and of international law.

(9) In a message to Congress on December 18, 1893, then President Grover Cleveland reported fully and accurately on these illegal actions, and acknowledged that by these acts, described by the President as acts of war, the government of a peaceful and friendly people was overthrown, and the President concluded that a "substantial wrong has thus been done which a due regard for our national character as well as the rights of the injured people require that we should endeavor to repair."

(10) Queen Lili'uokalani, the lawful monarch of Hawaii, and the Hawaiian Patriotic League, representing the aboriginal citizens of Hawaii, promptly petitioned the United States for redress of these wrongs and for restoration of the indigenous government of the Hawaiian nation, but this petition was not acted upon.

(11) In 1898, the United States annexed Hawaii through the Newlands Resolution, without the consent of or compensation to the indigenous people of Hawaii or their sovereign government, who were denied their land, ocean resources, and the mechanism for expression of their inherent sovereignty through self-government and self-determination.

(12) Through the Newlands Resolution and the 1900 Organic Act, the United States Congress received 1.75 million acres of lands formerly owned by the Crown and Government of the Hawaiian Kingdom and exempted the lands from then existing public land laws of the United States by mandating that the revenue and proceeds from these lands be "used solely for the benefit of the inhabitants of the Hawaiian Islands for education and other public purposes," thereby establishing a special trust relationship between the United States and the indigenous native inhabitants of Hawaii.

(13) Congress enacted the Hawaiian Homes Commission Act of 1920 designating 200,000 acres of the ceded public lands for exclusive homesteading by Native Hawaiians, affirming the trust relationship between the United States and the Native Hawaiians, as expressed by then Secretary of the Interior Franklin K. Lane, who was cited in the Committee Report of the United States House of Representatives Committee on Territories as

stating: "One thing that impressed me . . . was the fact that the natives of these islands who are our wards, I should say, and for whom in a sense we are trustees, are falling off rapidly in numbers and many of them are in poverty."

(14) In 1938, the United States Congress again acknowledged the unique status of the Hawaiian people by including in the Act of June 20, 1938 (52 Stat. 781 et seq.), a provision to lease lands within the National Parks extension to Native Hawaiians and to permit fishing in the area "only by native Hawaiian residents of said area or of adjacent villages and by visitors under their guidance."

(15) Under the Act entitled "An Act to provide for the admission of the State of Hawaii into the Union" Approved March 18, 1959 (73 Stat. 4), the United States transferred responsibility for the administration of the Hawaiian Home Lands to the State of Hawaii but reaffirmed the trust relationship which existed between the United States and the Hawaiian people by retaining the exclusive power to enforce the trust, including the power to approve land exchanges and legislative amendments affecting the rights of beneficiaries under such Act.

(16) Under the Act entitled "An Act to provide for the admission of the State of Hawaii into the Union", approved March 18, 1959 (73 Stat. 4), the United States transferred responsibility for administration over portions of the ceded public lands trust not retained by the United States to the State of Hawaii but reaffirmed the trust responsibility which existed between the United States and the Hawaiian people by retaining the legal responsibility to enforce the administration of the public trust responsibility of the State of Hawaii for the betterment of the conditions of Native Hawaiians under section 5(f) of the Act entitled "An Act to provide for the admission of the State of Hawaii into the Union."

(17) The authority of the Congress under the United States Constitution to legislate in matters affecting the aboriginal or indigenous peoples of the United States includes the authority to legislate in matters affecting the native peoples of Alaska and Hawaii.

(18) In furtherance to the trust responsibility for the betterment of the conditions of native Hawaiians, the United States has established educational programs to benefit Native Hawaiians and has acknowledged that special educational efforts are required recognizing the unique cultural and historical circumstances of Native Hawaiians.

(19) This historical and legal relationship has been consistently recognized and affirmed by the Congress through the enactment of Federal laws which extend to the Hawaiian people the same rights and privileges accorded to American Indian, Alaska Native, Eskimo, and Aleut communities, including the Native American Programs Act of 1974; the Native American Programs Act of 1992, as amended; the National Historic Act Amendments of 1992; the American Indian Religious Freedom Act; the Native American Graves Protection and Repatriation Act.

(20) The United States has also recognized and reaffirmed the trust relationship to the Hawaiian people through legislation which authorizes the provision of services to Native Hawaiians, specifically, the Older Americans Act of 1965, the Developmental Disabilities Assistance and Bill of Rights Act Amendments of 1987, the Veterans' Benefits and Services Act of 1988, the Rehabilitation Act of 1973, the Native Hawaiian Health Care Act of 1988, the Health Professions Reauthorization Act of 1988, the Nursing Shortage Reduction and Education Extension Act of 1988, the Handicapped Programs Technical Amendments Act of 1988, the Indian Health Care Amendments of 1988, and the Disadvantaged Minority Health Improvements Act of 1990.

(21) Despite the success of the programs established under the Native Hawaiian Education Act of 1988, the education needs of Native Hawaiians continue to be severe:

(A) Native Hawaiian students continue to score below national norms on standardized education achievement tests;

(B) Both public and private schools continue to show a pattern of low percentages of Native Hawaiian students in the uppermost achievement levels and in gifted and talented programs;

(C) Native Hawaiian students continue to be overrepresented among those qualifying for special education programs provided to learning disabled, educable mentally retarded, handicapped, and other such students;

(D) Native Hawaiians continue to be disproportionately represented in many negative social and physical statistics, indicative of special educational needs—

(i) lower educational attainment among Native Hawaiians has been found to relate to lower socioeconomic outcomes;

(ii) Native Hawaiian students continue to be disproportionately underrepresented in Institutions of Higher Education;

(iii) Native Hawaiians continue to be underrepresented in traditional white collar professions, health care professions, and the newly emerging technology based professions and are overrepresented in service occupations;

(iv) Native Hawaiian children continue to be disproportionately victimized by child abuse and neglect, a signal of family stress; and

(v) there are and will continue to be geographically rural, isolated areas with a high Native Hawaiian population density.

(22) Special efforts in education recognizing the unique cultural and historical circumstances of Native Hawaiians are required.

SEC. 3803. PURPOSE.

It is the purpose of this part to—

(1) authorize and develop supplemental educational programs to assist Native Hawaiians in reaching the National Education Goals,

(2) provide direction and guidance to appropriate Federal, State, and local agencies to focus resources, including those made available by the title on the problem of Native Hawaiian Education, and

(3) supplement and expand existing programs and authorities in the area of education to further the purposes of the title.

(4) encourage the maximum participation of Native Hawaiians in planning and management of Native Hawaiian Education Programs.

SEC. 3804. NATIVE HAWAIIAN EDUCATION COUNCIL.

(a) ESTABLISHMENT.—In order to better effectuate the purposes of this part through assistance in the coordination of services and programs provided for under this part, the Secretary shall establish a Native Hawaiian Education Council.

(b) COMPOSITION.—Such Council shall consist of, but not be limited to:

(1) representatives of each of the programs which receive federal funding under this part;

(2) a representative from the Office of the Governor;

(3) a representative from the Office of Hawaiian Affairs;

(4) representatives of other Native Hawaiian Educational organizations and Native Hawaiian organizations which receive Federal or state education funds; and

(5) parent, student, educator and community organizations.

(c) CONDITIONS AND TERMS.—All members of the Council shall be residents of the State of Hawaii, and at least half of the members shall be Native Hawaiian. Members of the Council shall be appointed for five year terms.

(d) DUTIES AND RESPONSIBILITIES.—(1) The Council shall provide direction and guidance to appropriate Federal, State, and local agencies to focus resources, including those made available by this title on Native Hawaiian Education.

(2) The Council is authorized to make available to Congress any information, advice, and recommendations that the Council is authorized to give to the Secretary.

(3) The Secretary shall, whenever practicable, consult with the Council before taking any significant action related to the education of Native Hawaiians. Any advice or recommendation made by the Council to the Secretary shall reflect the independent judgment of the Council on the matter concerned.

(e) ADMINISTRATIVE PROVISIONS.—The Council shall meet at the call of the Chair, or upon the request of the majority of the Council, but in any event not less than twice during each calendar year. All matters relating to, or proceedings of, the Council need not comply with the Federal Advisory Committee Act.

(f) COMPENSATION.—A member of the Native Hawaiian Council shall not receive any compensation for service on the Council.

(g) ANNUAL REPORT.—The Council shall present to the Secretary an annual report on its activities.

(h) REPORT TO CONGRESS.—Not later than 4 years after the date of the enactment of the Improving America's Schools Act, the Secretary shall prepare and submit to the Senate Committee on Indian Affairs and the House Committee on Education and Labor, a report which summarizes the annual reports of the Native Hawaiian

Council, describes the allocation and utilization of monies under this part, and contains recommendations for changes in Federal, State, and local policy to advance the purposes of this part.

SEC. 3805. NATIVE HAWAIIAN LANGUAGE IMMERSION PROJECT.

(a) NATIVE HAWAIIAN LANGUAGE IMMERSION AUTHORITY.—In order to continue the state-wide effort at revitalizing the Native Hawaiian Language through the Punana Leo Project and the State of Hawaii's immersion project, the Secretary shall make direct grants to—

(1) Aha Punana Leo for the continued maintenance of the Punana Leo Project, a family-based Hawaiian Immersion preschool program;

(2) the State of Hawaii for education support services for the State of Hawaii's Hawaiian Immersion Program; and to

(3) the State of Hawaii to establish a center for Native Hawaiian curriculum development and teacher training.

(b) ADMINISTRATIVE COSTS.—No more than 7 percent of the funds appropriated to carry out the provisions of this section for any fiscal year may be used for administrative purposes.

(c) AUTHORIZATION OF APPROPRIATIONS.—There is authorized to be appropriated $1,500,000 for fiscal year 1995 and such sums as may be necessary for fiscal years 1996 through 1999. Such funds shall remain available until expended.

SEC. 3806. NATIVE HAWAIIAN FAMILY-BASED EDUCATION CENTERS.

(a) GENERAL AUTHORITY.—The Secretary shall make direct grants to Native Hawaiian Organizations (including Native Hawaiian Educational Organizations) to develop and operate a minimum of eleven Family-Based Education Centers throughout the Hawaiian Islands. Such centers shall include—

(1) Parent-Infant programs (prenatal through age 3);

(2) Preschool programs for four and five year-olds;

(3) continued research and development; and

(4) long term followup and assessment program.

(b) ADMINISTRATIVE COSTS.—No more than 7 percent of the funds appropriated to carry out the provisions of this section for any fiscal year may be used for administrative purposes.

(c) AUTHORIZATION OF APPROPRIATIONS.—In addition to any other amount authorized for the centers described in subsection (a), there is authorized to be appropriated $6,000,000 for fiscal year 1995 and such sums as may be necessary for fiscal years 1996 through 1999. Such funds shall remain available until expended.

SEC. 3807. NATIVE HAWAIIAN HIGHER EDUCATION DEMONSTRATION PROGRAM.

(a) HIGHER EDUCATION GENERAL AUTHORITY.—The Secretary shall make grants to the Kamehameha Schools/Bernice Pauahi Bishop Estate for a demonstration program to provide Higher Education fellowship assistance to Native Hawaiian students. The demonstration program under this program may include—

(1) full or partial fellowship support for Native Hawaiian students enrolled at an accredited two or four year degree granting institution of higher education with awards to be based on academic potential and financial need;

(2) counseling and support services for such students receiving fellowship assistance pursuant to subsection (a)(1) of this section;

(3) college preparation and guidance counseling at the secondary school level for students who may be eligible for fellowship assistance pursuant to subsection (a)(1) of this section;

(4) appropriate research and evaluation of the activities authorized by this section; and

(5) implementation of faculty development programs for the improvement and matriculation of Native Hawaiian students.

(b) GRANTS AUTHORIZED.—The Secretary shall make grants to Kamehameha Schools/Bernice Pauahi Bishop Estate for a demonstration project of fellowship assistance for Native Hawaiian students in post-bachelor degree programs. Such project may include—

(1) full or partial fellowship support for Native Hawaiian students enrolled at an accredited post-bachelor degree granting institution of higher education, with priority given to professions in which Native Hawaiians are under-represented and with awards to be based on academic potential and financial need;

(2) counseling and support services for such students receiving fellowship assistance pursuant to subsection (b)(1) of this section; and

(3) appropriate research and evaluation of the activities authorized by this section.

(c) SPECIAL CONDITION REQUIRED.—For the purpose of subsection (b) fellowship conditions shall be established whereby recipients obtain an enforceable contract obligation to provide their professional services, either during their fellowship or upon completion of post-bachelor degree program, to the Native Hawaiian community within the State of Hawaii.

(d) SPECIAL RULE.—No policy shall be made in implementing this Section to prevent a Native Hawaiian student enrolled at an accredited two or four year degree granting institution of higher education outside of the State of Hawaii from receiving a fellowship pursuant to Paragraphs (a) and (b) of this Section.

(e) ADMINISTRATIVE COSTS.—No more than 7 percent of the funds appropriated to carry out the provisions of this section for any fiscal year may be used for administrative purposes.

(f) AUTHORIZATION OF APPROPRIATIONS.—

(1) There are authorized to be appropriated $2,000,000 for fiscal year 1995 and such sums as may be necessary for fiscal years 1996 through 1999 for the purpose of funding the fellowship assistance demonstration project under subsection (a).

(2) There are authorized to be appropriated $1,500,000 for fiscal year 1995 and such sums as may be necessary for fiscal years 1996 through 1999 for the purpose of funding the fellowship assistance demonstration project provided under subsection (b).

(3) Funds appropriated under the authority of this subsection shall remain available until expended.

SEC. 3808. NATIVE HAWAIIAN GIFTED AND TALENTED DEMONSTRATION PROGRAM.

(a) GIFTED AND TALENTED DEMONSTRATION AUTHORITY.—

(1) The Secretary shall provide a grant to, or enter into a contract with, the University of Hawaii at Hilo for—

(A) the establishment of a Native Hawaiian Gifted and Talented Center at the University of Hawaii at Hilo, and

(B) for demonstration projects designed to—

(i) address the special needs of Native Hawaiian elementary and secondary school students who are gifted and talented students, and

(ii) provide those support services to their families that are needed to enable such students to benefit from the project.

Such grant or contract shall be subject to the availability of appropriated funds and, contingent on satisfactory performance by the grantee, shall be provided for a term of 3 years.

(2) After the term of the grant or contract provided, or entered into, under paragraph (1) has expired, the Secretary shall, for the purposes described in subparagraphs (A) and (B) of paragraph (1), provide a grant to, or enter into a contract with, the public, 4-year, fully accredited institution of higher education located in the State of Hawaii which has made the greatest contribution to Native Hawaiian students. Such grant or contract shall be provided on an annual basis. The grantees shall be authorized to subcontract when appropriate, including with the Children's Television Workshop.

(b) USES OF FUNDS.—Demonstration projects funded under this section may include—

(1) the identification of the special needs of gifted and talented students, particularly at the elementary school level, with attention to—

(A) the emotional and psychosocial needs of these students, and

(B) the provision of those support services to their families that are needed to enable these students to benefit from the projects;

(2) the conduct of educational, psychosocial, and developmental activities which hold reasonable promise of resulting in substantial progress toward meeting the educational needs of such gifted and talented children, including, but not limited to, demonstrating and exploring the use of the Native Hawaiian language and exposure to Native Hawaiian cultural traditions;

(3) the use of public television in meeting the special educational needs of such gifted and talented children;

(4) leadership programs designed to replicate programs for such children throughout the State of Hawaii and to other Native American peoples, including the dissemination of information derived from demonstration projects conducted under this section; and

(5) appropriate research, evaluation, and related activities pertaining to—

(A) the needs of such children, and

(B) the provision of those support services to their families that are needed to enable such children to benefit from the projects.

(c) INFORMATION PROVISION.—The Secretary shall facilitate the establishment of a national network of Native Hawaiian and American Indian Gifted and Talented Centers, and ensure that the information developed by these centers shall be readily available to the educational community at large.

(d) ADMINISTRATIVE COSTS.—No more than 7 percent of the funds appropriated to carry out the provisions of this section for any fiscal year may be used for administrative purposes.

(e) AUTHORIZATION OF APPROPRIATIONS.—In addition to any other amount authorized for projects described in this section there are authorized to be appropriated $2,000,000 for fiscal year 1995 and such sums as may be necessary for fiscal years 1996 through 1999. Such funds shall remain available until expended.

SEC. 3809. NATIVE HAWAIIAN SPECIAL EDUCATION PROGRAM.

(a) SPECIAL EDUCATION AUTHORITY.—The Secretary shall make grants to, and enter into contracts with, Pihana Na Mamo, to operate projects to address the special education needs of Native Hawaiian students. Such projects assisted under this section may include—

(1) the identification of Native Hawaiian children who are learning disabled, mentally or physically handicapped, educable mentally retarded, or otherwise in need of special educational services;

(2) the identification of special education needs of such children, particularly at the elementary school level, with attention to—

(A) the emotional and psychosocial needs of these students, and

(B) the provision of those support services to their families that are needed to enable such children to benefit from the projects.

(b) ADMINISTRATIVE COSTS.—No more than 7 percent of the funds appropriated to carry out the provisions of this section for any fiscal year may be used for administrative purposes.

(c) MATCHING FUNDS.—(1) The Secretary may not make a grant or provide funds pursuant to a contract under this subsection—

(A) in an amount exceeding 83.3 percent of the costs of providing health services under the grant or contract; and

(B) unless Pihana Na Mamo agrees that the State of Hawaii, the Office of Hawaiian Affairs, or any other non-Federal entity will make available, directly or through donations to the Native Hawaiian Special Education Project, non-Federal contributions toward such costs in an amount equal to not less than $1 (in cash or in kind under paragraph (2)) for each $5 of Federal funds provided in such grant or contract.

(2) Non-Federal contributions required in paragraph (1) may be in cash or in kind, fairly evaluated, including plant, equipment, or services. Amounts provided by the Federal Government or services assisted or subsidized to any significant extent by the Federal Government may not be included in determining the amount of non-Federal contributions.

(d) AUTHORIZATION OF APPROPRIATIONS.—In addition to any other amount authorized for such project, there is authorized to be appropriated $2,000,000 for fiscal year 1995 and such sums as may

be necessary for fiscal years 1996 through 1999. Such funds shall remain available until expended.

SEC. 3810. ADMINISTRATIVE PROVISIONS.

(a) APPLICATION REQUIRED.—No grant may be made under this part, nor any contract be entered into under this part, unless an application is submitted to the Secretary in such form, in such manner, and containing such information as the Secretary may determine necessary to carry out the provisions of this title.

(b) SPECIAL RULE.—Each application submitted under this title shall be accompanied by the comments of each local educational agency serving students who will participate in the project for which assistance is sought.

SEC. 3811. DEFINITIONS.

For the purposes of this part—

(1) The term Native Hawaiian means any individual who is—

(A) a citizen of the United States,

(B) a resident of the State of Hawaii, and

(C) a descendant of the aboriginal people, who prior to 1778, occupied and exercised sovereignty in the area that now comprises the State of Hawaii, as evidenced by—

(i) genealogical records,

(ii) Kupuna (elders) or Kama'aina (long-term community residents) verification, or

(iii) birth records of the State of Hawaii.

(2) The term Secretary means the Secretary of Education.

(3) The term Native Hawaiian Educational Organization means a private nonprofit organization that—

(A) serves the interests of Native Hawaiians,

(B) has Native Hawaiians in substantive and policy-making positions within the organizations,

(C) has a demonstrated expertise in the education of Native Hawaiian youth, and

(D) has demonstrated expertise in research and program development.

(4) The term Native Hawaiian Organization means a private nonprofit organization that—

(A) serves the interests of Native Hawaiians, and

(B) has Native Hawaiians in substantive and policy-making positions within the organizations,

(C) is recognized by the Governor of Hawaii for the purpose of planning, conducting, or administering programs (or portions of programs) for the benefit of Native Hawaiians.

(5) The term elementary school has the same meaning given that term under section 9101 of this Act.

(6) The term local educational agency has the same meaning given that term under section 9101 of this Act.

(7) The term secondary school has the same meaning given that term under section 9101 of this Act.

Aloha e nā makamaka i ʻākoakoa mai,
mai Hilo o ka ua kanilehua a hiki i Kauaʻi o Manokalanipō.
E ala mai e nā Hawaiʻi, a e kū like kākou me ka haʻaheo a ke ʻōlelo aʻe, ʻae e ola mau ana ka ʻōlelo Hawaiʻi no ke kākoʻo ʻana o nā ʻohana no nā pua o kēia mua aku: kā kākou mau keiki hoʻi. Akā ʻaʻole pau kā kākou hana, a pono kākou e hoʻomau.

Aloha Kākou! My name is ʻEkekela Aiona. I am the Family Programs Coordinator for the Pūnana Leo preschools throughout the state of Hawaiʻi. More importantly, I am here representing the hundreds of families that have had the opportunity to experience being a part of the Pūnana Leo, as well as those who are currently in the program. It was my family's good fortune that we were in the right place at right time, that we became a part of history, by being one of the first families that pioneered the Pūnana Leo o Hilo preschool.

Like many of my peers, this decision enabled me to give to my child something that I never would be able to give him, the knowledge of his language and culture, but more importantly, the courage for him to stand proud and carry on our Hawaiian culture. Today, Kalaʻi is in the 6th grade and my younger son, Kelekolio, is in the 4th grade in the Kula Kaiapuni. They continue to excel in their academics and we are very proud of their accomplishments. Like all of the families involved in the Pūnana Leo preschools, I don't regret the decision that I have made in educating my children through the Hawaiian Language, in fact it has been a rewarding experience for our entire family.

Furthermore, through the Pūnana Leo experience I have had an opportunity to continue on to college as well as work with other families.

Prior to coming to Pūnana Leo, I worked for 7 years in the housekeeping division of the tourist industry. Because my earlier educational experience was not a positive one, I felt a need to make a difference for the future of our young ones. The Pūnana Leo assured me that this can be accomplished by being a support system. I am enrolled at the University of Hawai'i at Hilo and will be graduating this coming Fall semester with a Bachelor of Arts in Psychology and a minor in Hawaiian Studies. I am positive that I am able to make a greater impact on the lives of our children in this human service and family based educational program. Being a grass roots organization, we have had to draw upon staffing our schools with individuals having a diversity of employable talents. And even though our former backgrounds include a corrections officer, bookkeeper, a child care provider, and food and beverage technician, we all share a common desire to aid in the revitalization of our Hawaiian Language.

In many instances, our struggles to save our indigenous language parallel those of the Native American Indian Nations and of our Polynesian 'ohana from the South Pacific. We have formed joint partnerships to investigate avenues and develop programs that will support the perpetuation of our cultures.

The Pūnana Leo program promotes family involvement through its papa makua, Hawaiian Language classes, hālāwai makua, hana makua, and other cultural and family enrichment awareness. Participation in these activities enhance family skills academically, morally, socially, artistically, physically, and psychologically. The Pūnana Leo is the basis through which the 'ohana can support the education of young children and encourages parents to continue these activities throughout their children's academic years. Our family-based education program also encompasses entire communities. We provide opportunities for the Kūpuna, Hawaiian businesses and others in our state to be come involve with our program. We have and continue to work with state and local

organizations on various projects, like creating a health video on infant care and on how to incorporate our Hawaiian values into the lifestyles of today, instigated the approval by the USDA to include poi in its dietary requirements, and have networked with other child care providers to develop staff training.

Since 1984, approximately 750 children have come through the Pūnana Leo program and at least 95% of these children continue on into the DOE's Kula Kaiapuni Hawai'i (Hawaiian Language Immersion Program), which was implemented in 1987 with materials provided by the Pūnana Leo. Kaiapuni and Pūnana Leo are the first indigenous language immersion classes in the nation and the 2 programs serve as a model for other communities wishing to implement similar type programs.

We have met with many obstacles and much skepticisms since our beginnings yet the knowledge that it is our responsibility to clear the pathways for our children so that they may reap the benefits that our language and our culture has to offer. For they are our future...

Testimony

to

United State Senate

Committee on Indian Affairs

Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kuhio Federal Building

Honolulu, Hawai'i

Ke Komike Ahuike,

Aloha Kakou, O Kanani Aki Yo ko'u inoa.

I have addressed this letter to the committee full of knowledge. The label is self evident for upon your shoulders rest the mantel of responsibility. In this day and age some call it politics and I, after reading The Native Hawaiian Education Act in the H.R.6 Bill would have to agree. As a Moka'ainana (Citizen) I rely upon your good judgment and integrity to make the right decision on matters of extreme importance.

As an American who believes in the rights of the individual, I cannot but also believe in the rights of indigenious people. I applaud the goals of the H.R.6 Bill but advise against its' passage in its' current written form.

The Aha Punana Leo, Inc. pre-school system now has an operating budget of approximately one million dollars annually. The H.R.6 Bill will ultimately put the pre-school system in a position of financial hardship, in a battle with the State of Hawaii over funds. Aha Punana Leo cannot win.

Aha Punana Leo Inc. should be a major recipient of education grant monies and this is a personal request that this committee decide on a course of action to reflect fairness and balance to this bill.

There was a time the Hawaiian language was prohibited from being used. This had a culturally devastating impact on the Hawaiian people. We as a people had an oral tradition, now we struggle to re-learn our language of the land. My children will be bilingual thru Punana Leo and the wiser for it.

Examples of the Hawaiian peoples cultural losses are all around us. Let's salvage what is good and right.

Hawaii is the Aloha State but lately I'm sad to say I've noticed advertisements reminding our people and our guests of the Aloha spirit. As Hawaiians it should be omnipresent, culturally, Aloha is our foundation.
As John F. Kennedy one of our great presidents said; "Ask not what your country can do for you but ask what you can do for your country". Undoubtibly an Aloha concept. We as Hawaiians just extend the spirit, a lot further than most people.

There is a Native Hawaiian Family based education organization called Aha Punana Leo Inc., that is a Hawaiian grass roots organization with schools on all the major islands. With the consent of their family, children are educated by using the Hawaiian language as the vehicle by which to understand their environment and there by reconnects us as Kanakas. Childrens families are required to learn the Hawaiian language and volunteer time in activities that benefit their children. I've noticed a fair amount of child care questions discussed in the language classes and parent meetings at Punana Leo O Hilo that I have my son enrolled in. I just can't understand why Aha Punana Leo Inc. wasn't classified as a Native Family based education organization unless the powers that be didn't want it there.

Here's where the slick political slight of hand trick comes in. (Conjecture) Someone informs Kamehameha Schools/Bernice Pauahi Bishop Estate of the big money to be made thru Federal appropriations for Native Hawaiian Family-based education centers. (Fact) Kamehameha Schools start an early education program in 1992 with land acquired from Hawaiian Homes land, on it a new building and new vehicles. (Conjecture) After decades with the opportunity to set up educational facilities on the other islands only within the last two years has Kamehameha Schools/Bernice Pauahi Bishop Estates get interested in child care. (Fact) I will admit that it is an excellent program. Tailored exactly to SEC.3806 of the H.R.6 Bill. Not a surprising outcome due to the incredible financial powers of Kamehameha Schools/ Bernice Pauahi Bishop Estates. (Conjecture) In actuallity in Hawaii the relationship is Bernice Pauahi Bishop Estates/ The State of Hawaii/ Kamehameha Schools. To understand why the State of Hawaii is an affiliate and compromising allie, you only need to know the process the the members of the Bishop Estate Board of Trustees become members. The exorborant amount of money they acquire within this state government closed loop selection process.

In 1989 the 'Aha Punana Leo, Inc. became the recipient of Title IV education for Native Hawaiians - Sec. 4004 - Native Hawaiian Family Based Education funding through the U.S. Department of Education.
(Conjecture) Is it because Punana Leo's dream of educating Hawaiis' children thru the Hawaiian language is still to this day prohibited. Or is the rival of a young progressive organization unacceptable to the present power structure.

So young and naive that we didn't see the political maneuvering until too late. I hope not, we are doing what we are, from the heart.

Pure and simple it's called ALOHA

MAHALO NUI LOA,

Kanani Ah Yo

Testimony
to
United State Senate
Committee on Indian Affairs
Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kuhio Federal Building
Honolulu, Hawai'i

Aloha mai kakou!

I would like to thank all of you thus far, for supporting the Native Hawaiian Education Act. I am writing this in regards to bill H.R.6 which was recently passed by the U.S. House of Representatives.

My name is Gabriella K. Crabbe and I am a parent at the Punana Leo o Hilo. Being of hawaiian ancestry, I had always wanted to speak and have my children speak our mother tongue, the Hawaiian language. Having my children attend the Punana Leo always seemed like a dream to me because I was aware of the tremendously lengthy list of children seeking admission to the school. In January of 1993, my dream came true when my son Makana was accepted at the Punana Leo o Hilo.

Being a part of the Punana Leo has been an experience like no other for me. If you were to look at the base of the Punana Leo program you would see that it is the parents and children who are at the top of the heirarchy. It is not the 'Aha Punana Leo nor is it the directors and teachers of the individual schools. The Punana Leo has provided me with educational opportunities and experiences for not only my son but for my whole family. When my husband and I had enrolled Makana we knew that we were making a serious commitment to our son's education. We knew that we would have the key role in having him achieve personal growth and accomplishment through his education in the Hawaiian language. We help in maintenance of the school, attend monthly mandatory parent meetings, and we also assist in creating curriculum for our children. Overall, we as a family are able to get involved in Makana's education and the reward could be no greater as I see him growing scholastically and physically and nevertheless flourishing in the Hawaiian language. Knowing that I am a part of his successes gives me self-satisfaction.

It is my right to educate my children in the Hawaiian language and nevertheless I am asking of your support to include the 'Aha Punana Leo, Inc. under H.R.6 SEC 3806 so that I can continue to exercise my right, because I know that without the 'ohana the Punana Leo would not be thriving in existence like it is today.

Testimony
to
United State Senate
Committee on Indian Affairs
Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kuhio Federal Building
Honolulu, Hawai'i

Aloha. My family and I are presently a part of 'Aha Pūnana Leo. With my daughter, Keola Ka'ula, being a student of Pūnana Leo O Hilo, has given all of us the greatest opportunity to learn our native language, "'Ōlelo Hawai'i". We are finding it very rewarding to participate in the teachings and the learning of our children. With the family incentive program, we are able to learn through parent night classes, feild trips, and cultural experiences with our children. The teachers, parents, and children all work together as one to strengthen our community, or state, and most of all, ourselves.

In early August of 1993, I received a letter of denial from Pūnana Leo O Hilo for Keola's entry to preschool. There wasn't enough room. I cried for weeks. I was very unhappy for my child, she was deprived the opportunity to learn how to speak Hawaiian because the school was not large enough. A week before school began, our Kahu called me. She informed me of an opening and asked if I was still interested in enrolling Keola. I was overwhelmed with happiness. We were and still are very fortunate to have become a part of Pūnana Leo.

We're a family of 4, and I'm the sole supporter with 2 jobs. My husband recently had a kidney transplant with a lot of medical expenses and daily medications. My 10 year old daughter had to grow up very fast to help me with a lot of responsibilities. And my youngest, Keola, born prematurely with lung complications, has the opportunity to be a part of Pūnana Leo with a tuition low enough for me to afford. We don't receive financial assistance, and try very hard to make ends meet. We do get some medical through Social Security and Saint Francis Hospital. We're a simple family that wants very much to have our Hawaiian identity returned.

With your support, 'Aha Pūnana Leo will be able to continue to share our Hawaiian language and culture with our future. The immersion programs that are offered through our Department of Education will continue to grow. Work with the Pūnana Leo and make the necessary changes to the bill, H.R.6. "E ola mau ka 'Ōlelo Hawai'i"

'O wau no me ka ha'aha'a,

Cheryl Lynn Hanamaika'i Ka'ula

Cheryl Lynn Hanamaika'i Ka'ula

Testimony
to
United State Senate
Committee on Indian Affairs
Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kuhio Federal Building
Honolulu, Hawai'i

Aloha Kakou,
This testimony is respectfully submitted on my family's behalf in support of Bill H.R. 6 which needs to be looked at and revised with the input from the Punana Leo. The continuation of our language learned through a "family-based center" answers many needs of our community and should not be rejected or taken lightly.
For too many years the language has been denied and was taken away form our kupuna and makua (grandparents and parents). For their 'own benefit" they were not allowed to speak their native tongue, because by doing so they were taught that some how they would not be able to function competitively in a western world. As a result, the language was dangerously close to being lost. A culture's identity is secured in its language, because it is there we see intricacies of mode of thoughts and its spirituality.
Within the environment of "family based education" the entire family benefits from the experience of education. From grandparents, parents, to sibling the whole family learns along with the child who is enrolled in the school. The school then becomes the focus and apex of the family with input generated and sustained between the teachers and families. Consequently, as the child progresses through school this trend continues and reinforces itself and strengthens bonds originally instigated in the preschool environment.
Since the classes are designed to help the entire family kupuna and makua are given the opportunity to learn the language and concepts otherwise denied them. The sessions are geared toward the family as as a result learning is much easier without the undue stress that can be experienced in an university environment. The family learn along with the children and are then a greater benefit to our children learning and sharing side by side.

We have waited so long for one our own to be admitted i can understand the frustration of the multitude of their families who are wait listed for admission in to the program. Admission is not limited to families who are Hawaiian only, but open to the general public with many families participating who are not of Hawaiian ancestry. They too are trying to gain admittance to the program for there are many benefits that the families receive thought this "family-based program".
To sustain and maintain this program we need financial assistance. To keep the program running and the families working together we need your kokua in this matter. The American government played a key role in our Hawaiian history to bring us were we are today. It is only appropriate that they should help rectify the situation we now have today.

Respectfully submitted,

Margaret Kamanu and family

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Testimony
to
United State Senate
Committee on Indian Affairs
Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kuhio Federal Building
Honolulu, Hawai'i

Aloha kakou,

My name is Michelle Kanaka'ole, and I live in Hilo, on the island of Hawai'i. I am writing this testimony on behalf of my 6 children, my husband, and myself. I am from the Okinawan-Japanese decent, and my husband, Ward is a Kanaka Maoli. All of my children are a part of the Kanaka Maoli, except for my third and fourth children, they are part Filipino, Puerto Rican. But, to me, as long as you are determined to take part and help with the revitalization of the Kanaka Maoli, the Native Hawaiian, either through the language, or culture, you to belong here and must take a stance. E holomua kakou me ke kupa'a like! (We must be steadfast and go foward one with the other!)

We have been in the Punana Leo o Hilo family based program for almost 3 years. My son, Keola, the 5th keiki, is 6 years-old, and attends Ke Kula Kaiapuni o Keaukaha. He was a former student of Punana Leo o Hilo in 1991-1992. He's striving and growing in all aspects; mentally, emotionally, physically, and culturally, etc. Since attending this unique and special program for Hawaiian and Non-Hawaiian children, my son has shown my 'ohana that he's determined, self-confident, and has lots of self-esteem. He has an attitude of "Hiki no!"("I can; and nobody's going to tell me that I can't!"). He's one part of my family unit, but extends himself to this 'ohana even though he left the Punana Leo almost 3 years ago. And he will, be a part of the children of tomorrow's future.

Presently, my 4 year-old daughter, Leilani, attends Punana Leo o Hilo, she's the baby of my family. She started in 1991, along with her brother, Keola. She will be graduating in July of this year. She has also grown in every aspect like I have aforementioned about Keola. But, she's a bit harsher and stronger in her skills of leadership and lending a helping hand. What I mean is that, she will not hesitate to step in and help with the younger children at Punana Leo. Often, I've been told that she has been a great help to the kumu when trying to teach a new lesson. Sometimes, we even call her the "mother hen" in jokingly way. At times she can be quite outspoken, that's a trait of her mother, but, you know what, I don't worry and see as a way of hers to be cocky. I see my baby, growing up to be a stronger person for herself, her 'ohana; at home as well as at

Punana Leo, and for mostly her People, Na Po'e Hawai'i.

The three out of my four older boys attend regular D.O.E. school. My eldest, William, a 14 year old stepson, is now struggling to learn the Hawaiian Language. He's been to summer camps in Honolulu at Kamehameha Schools, but when asked how it was, this was the reponse, "Okay, but I didn't remember anything."

Then, there's my second oldest, Christopher, a stepson also, and 12 years old. He's struggling for an identity, unlike his brothers and sister, doesn't exactly know where he belongs....no self-confidence , no self- identity, or self-image. He has also gone to Honolulu, at Kamehameha Schools, but didn't really grasp anything that was taught whether it be Western or Hawaiian philosophies and culture. I must add that, these two sons that I have mentioned live with their natural mother, stepfather, and a brother. Their mother is searching for a way for her two children to grasp and be kupa'a(firm, determined and steadfast) to their culture.

The point I'm making about the two eldest boys that I have aforementioned is that everyone is always talking about early prevention and intervention. So, if there were enough monies to open more projects instead of just living with the ones we already have, just think, we might have a bigger, brighter future with more of these children to go around.

My third oldest, Thomas, 10 years old, is an exception to the rule although he is struggling in school. I believe that if I had sent my son to a project that was under the 'Aha Punana Leo when we were living in Waimea (Kamuela) instead of a regular preschool which has and had no philosophies about being family-based, he would not, to this day be struggling. Although, I get extra help through the school, and I also try to help him every chance we both have, I worry. Don't get me wrong, my son has other qualities, but sadly they aren't in the area of self-confidence where academics are concerned. But, then, when I think, i reassure myself because he along with Kamakaokalehua, Keola, and Leilani, will strive and be fine in this bias world that we live in, only because he has been and is a part of the Punana Leo 'ohana (be it through the language, culture and/or values).

And,, my 4th son, Kamakaokalehua, who's 9 years old is presently at the Ke Kula Kaiapuni o Keaukaha. He has attended this school since 1991, when he entered the 1st grade. This child, at age 3, went through the Headstart program and graduated. Don't get me wrong it's a good program but, what was part of the big picture was the income requirement. One must be in the low-income bracket, or have a special need(whether it be physically or mentally).

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Testimony

Luckily, at that time we did fall in first catergory. Now, that he's at Keaukaha, he's taking to the language even though it isn't his native tongue. The determination, the confidence, and yearning that is being instilled at his school through his kumu has shown my husband and I once again that our children will be a big part of tomorrow's future.

As parent, or parents, in this day and age often worry about our children. But, as for me, I don't worry because I know my children can and will be able to take what ever blows life may throw their way. And the reason for my self-confidence is because I am with my children almost every hour of the day. And because I am with them or them with I, I know they see how determined and supportive I am of "our" unique family-based initiative. Since my children have been at the Punana Leo, I have taken the office of President only after being in the program for only 2 months. I am now the Vice-President, and on all of the committees, some of which I am the chairperson. I have worked very hard these last 3 years, whether it be.....picking 'ohelo berries for jam making for a fundraiser, working with the staff and inmates of Kulani prison for the recent renovation of our school, chairing and working with people from our community with a golf tournament that benefited our school's renovation project, heading the graduation committee even though my child wasn't graduating, getting petitions signed, doing hana makua, running meetings, going to outer islands for conferences or things concerning education, etc., the list can go on and on. Mind you, that while doing all those things I was and still am a full-time student trying to get three majors(Early Childhood Education, Administrative Justice, and Liberal Arts with a certificate in Human Services) done by Spring,1995.

So, when I say to you, that we, "the 'ohana" (whether it be made up of natural, step, half or hanai grandparents, parents, children,, uncles, aunties, and/or cousins) are very committed to "our" family-based initiative; through by which you have already heard through the many testimonies that read before you. We then, are determined, self-confident and reassured that you will make all and any necessary changes to this bill, Bill H.R.6. Especially when you know it will be for the betterment of the children,the children of today that will be tomorrow's future; as well as all the people of Hawai'i nei

'O wau no me ka ha'aha'a,

Michelle K. Kanaka'ole,
Hope Pelekikena(VP)

Testimony
to
United State Senate
Committee on Indian Affairs
Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kuhio Federal Building
Honolulu, Hawai'i

This written testimony is in reference to an amendment that was brought before the U.S. House of Representatives proposing the elimination of the Native Hawaiian Education Act from H.R.6. Both my wife and I, as grandparents, and our daughter oppose this conspiratory act. Since its inception in 1985, 'Aha Pūnana Leo, Inc., through the Native Hawaiian Family-Based Education Centers funded by the U.S. Department of Education, has become the most profound catalyst in forging a new path towards the perpetuation of our Hawaiian language and culture. It is our personal opinion that 'Aha Pūnana Leo, Inc., is the frontrunner which had embarked on a path "where others had feared to tread," that the people responsible for the inception of this organization possessed such tremendous insight in that by educating our preschoolers through the Hawaiian language is the most effective method that would ensure the perpetuation of our Hawaiian language and culture for our future generations.

Four years after the inception of 'Aha Pūnana Leo, Inc., it began receiving funding under the Native Hawaiian Family-Based Education Centers. On March 22, 1994, we were informed of this proposed amendment that would remove the 'Aha from the category of the Family-Based Education Centers and placed in the category of Native Hawaiian Immersion Project beginning in the fiscal year 1995. The proposed amendment in question, which was narrowly defeated on the House floor, would appropriate monies in the sum of $1,500,000 for the fiscal year 1995 to be shared between the 'Aha and the State of Hawai'i. These monies must cover the cost for the continued maintenance of the Pūnana Leo Project; the State of Hawai'i education support services for the State of Hawai'i's Hawaiian Immersion Program; the State of Hawai'i to establish a center for Native Hawaiian curriculum development and teacher training and; administrative costs. Realistically, this proposed appropriation is grossly underfunded that it does not allow for future expansion of classrooms and other necessary facilities, increase enrollment, comparable salaries and the hiring of teachers, learning aids and office equipment and, other pertinent support services for the advancement of the Hawaiian language and culture. As a Family-Based Education Center, before this amendment came about, both the 'Aha and the State of Hawai'i shared appropriated funds similar, if not equal, to the amount they would receive in their new proposed capacity as Native Hawaiian Language Immersion Authority. At the same time Kamehameha Schools/Bernice Pauahi Bishop Estate, through political influences, would become the primary benefactor gaining control of the Native Hawaiian Family-Base Education Centers with an authorized appropriation of $6,000,000 for the fiscal year 1995. Our question is, "Why didn't 'Aha Pūnana Leo, Inc., and the State of Hawai'i receive this proposed appropriation of $6,000,000 as recipients blanketed under the Family-Based Education Centers?"

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We perceive this proposed amendment as an avenue that was undoubtedly conceived by a person and/or persons employed in the most upper-echelon in Bishop Estate, harboring unscrupulous intention in an effort to undermine the enormous strides that 'Aha Pūnana Leo, Inc., has accomplished in the revitalization of our Hawaiian language and culture. Kamehameha Schools/Bishop Estate has an assessed value of at least $4,000,000,000 and while amassing such bountiful wealth they have done almost nothing, in all of their years in existence, towards the betterment of the Hawaiian people in the areas of our Hawaiian language revitalization; parent-infant programs and; preschool programs. Bishop Estate trustees total annual salaries is at least twice the appropriated funds of $1,500,000 earmarked for the 'Aha and the State of Hawai'i. The Native Hawaiian Education Act of 1988 is seemingly becoming yet, another means for an overly wealthy organization such as Kamehameha Schools/Bishop Estate to obtain monetary subsistence from our federal government, but then and again our government is known for subsidizing the rich while those in need of financial subsidies has to fend for themselves. This is clearly a power play employing devious political influences in order to gain passage on this proposed amendment and the $6,000,000 appropriation. Could the passage of this amendment be reciprocated for a future vacancy on the Bishop Estate Board of Trustees?

By the fact that the programs administered by Pūnana Leo Project and the State of Hawai'i is underfunded, it has become a major obstacle for future expansion and current maintenance. While at the same time, Kamehameha Schools Preschool Programs were able to construct two new preschool classrooms with air-conditioning, a playground equipped with modern playthings and, a newly expanded parking lot. This newly constructed preschool facility is located on the grounds of Keaukaha Elementary School. But when the need arose for more classrooms and the hiring of teachers to accommodate the 1993 graduating class of Pūnana Leo o Hilo and the new incoming English speaking kindergarten students, it came to a point whereas those preschoolers graduating from Pūnana Leo and not residing in the district of Keaukaha would be denied acceptance into Keaukaha Elementary School where the Hawaiian Language Immersion Program is conducted. Some of these preschoolers spent two to three years learning to speak the Hawaiian language and then being on the verge of denial into the Language Immersion Program because of limited accommodations due to these programs being grossly underfunded is an oppresive travesty of justice. But somehow a workable solution came about that allowed for the admittance of all these graduating from Pūnana Leo o Hilo. Would this be an annual problem that we as grandparents and parents of preschoolers attending the various Pūnana Leo Project must confront because of the limited monetary resources graciously bestowed upon the Programs by the federal government?

I am a forty-six year old male of Hawaiian-Chinese ancestry having spent twenty-six years in the labor force employed both as a laborer and a heavy equipment mechanic. Another three years was spent serving in the U.S. Army with a years' tour of duty in South Vietnam. Due to an industrial injury suffered in September 1993 and upon the medical recommendation of a neurologist, I am unable to return-to-work as a laborer and/or heavy equipment mechanic. But I had contemplated a change in occupation years before suffering my present industrial injury. Having being granted a tuition waiver as a Vietnam Veteran, I re-entered the University of Hawai'i at Hilo in 1988 majoring in Hawaiian Studies and for five years I was only able to attend evening classes since I held full-time employment as a laborer. I am in my second semester as a full-time day student pursuing a BA degree in Hawaiian Studies as well as an Elementary Teachers Certification, these goals has become a monitored rehabilitative program in order for me to re-enter the job market. Currently, the income which my wife and I are dependent upon is from my disability payments received under the Workmens' Compensation Act.

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Our daughter, a single-parent and employed as an office-clerk with a supermarket chain, has both her daughters enrolled in Pūnana Leo o Hilo. With our limited resources, my wife and I are giving financial assistance as well as participating in the mandatory incentive work programs in which to aid our daughter the continued enrollment of our granddaughters in the Pūnana Leo Project. My wife and I have also offered our son financial assistance and participation in the mandatory incentive work programs if our grandson is accepted into Pūnana Leo o Hilo.

The purpose of the preceding two paragraphs is in rebuttal to a well-confirmed rumor which had implied that families having children enrolled in the Pūnana Leo Project are of the ELITE. This is just another underhanded tactic being employed to gain control of the Native Hawaiian Family-Based Education Centers and the earmarked appropriation total of $6,000,000. We humbly urge your Committee, through all of our oral and written testimonies, to reject the proposed amendment H.R.6 SEC. 3806 and having the Pūnana Leo Project and the State of Hawai'i retained in the capacity as recipients under the Native Hawaiian Family-Based Education Centers with the proposed appropriation of $6,000,000 for the fiscal year 1995. 'A'OHE KA 'OLELO HAWAI'I, 'A'OHE KA LAHUI.

ALOHA PUMEHANA,

Kelekolio Kuamo'o

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Testimony
to
United State Senate
Committee on Indian Affairs
Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kuhio Federal Building
Honolulu, Hawai'i

3/28/94

To the Members on the Committee on Indian Affairs,

Aloha kākou! My name is Nāko'olani Warrington and I present this testimony on behalf of the Pūnana Leo preschool. I am a teacher with the Department of Education and have been emplyed with the D.O.E. since 1990.I am a kindergarten teacher in the Hawaiian Language Program in Hilo and have a child who is a recent graduate of the Pūnana Leo o Hilo. I present my testimony as a teacher who receives the students who graduate from the Pūnana Leo as well as a parent who has experienced the Punana Leo first hand.

As a teacher in the public school system, I am responsible for teaching any and all incoming kindergarten students that choose to be educated through the medium of the Hawaiian language. For the past several years, I have had most of my incoming students enter the program without any previous Hawaiian langauge experience. Some of these students also enter without any preschool experience as well. Their social as well as communication skills are lacking. It takes a few months before real understanding as well as basic communication occurs. During this "transitional period", the students who've come from the Pūnana Leo are so very valuable. These students are placed strategically in the room so as to assist with delivery of basic information as well as lesson content. I am always grateful for their assistance with even the daily routine which for the new students would be very frustrating if not for the help of their peers from the Pūnana Leo. It is of great concern to me, then, that the funding for the Pūnana Leo might be in jeopardy. The success of the start of the school year which sets the tone for the rest of the year is very much dependent on the graduates who come to our program from the Pūnana Leo.

As a parent of a recent graduate, I am concerned that the excellent education my child received might not be available for others. I implore the committee members to reconsider and to appropriate the necessary monies needed to operate the Pūnana Leo. I believe the nurturing that my child received while at the Pūnana Leo developed in him a pride and a love for himself and his people. His voice is always filled with pride whenever he speaks of his school, the Pūnana Leo. This pride that will sustain him during his lifetime was birthed at the Pūnana Leo.

I once again implore the committee members to appropriate the necessary monies needed to operate the Pūnana Leo. The returns on the monies invested at the Pūnana Leo will come back sevenfold. Hawai'i, the nation and the world will be significantly influenced.

Mahalo,
Nāko'olani Warrington

Testimony of Keiki Kawai'ae'a Vice President of 'Aha Kauleo Kaiapuni Hawai'i - the State Hawaiian Immersion Advisory Council

Aloha e nā 'elele i Wakinekona. My name is Keiki Kawai'ae'a, I am Vice President of the 'Aha Kauleo Kaiapuni Hawai'i the DOE's Hawaiian Immersion Advisory Council. The Council was established by the Department of Education to provide it with direction for the Papahana Kaiapuni Hawai'i or Hawaiian Language Immersion Program. Its membership includes parents, teachers, administrators, and supporting agencies. I am a former teacher in Kaiapuni Hawai'i at Pā'ia Elementary on Maui and also served on the DOE's writing team for its recently completed and approved long range plan for the program. My current position is director of curriculum development for the Hale Kuamo'o Hawaiian Language Center.

I wish to express support for the inclusion of special assistance to the Papahana Kaiapuni Hawai'i in the Native Hawaiian Education Act. I do so with suggestions for revision to better meet our needs.

First, it is essential that the State remain responsible for the basic costs of DOE Kaiapuni Hawai'i program that would be covered if the children where educated in English. Funding solely by the federal government could release the state from its rightful responsibility.

There are however, unique costs for which special federal assistance is needed, e.g., bus transportation, Hawaiian speaking tutors for special education, on-site program and curriculum development support. We also need help with physical facilities. In several cases parents have had to find sites in the community when the DOE had no classrooms. Rental funds for such sites would help.

Second, a statement requiring the DOE to accept all Hawaiian speaking children into federally funded programs is needed. Hawaiian and English are official languages in Hawai'i, yet currently Hawaiian speaking children are not currently guaranteed education in their own language in Kaiapuni Hawai'i programs by the State.

Third, the Pūnana Leo preschool centers should be placed under Sec. 3806 Family-Based Centers. The Immersion Sec. 3805 has little funding and focuses on supplementing programs. It could also be the target of Congressmenfrom outside Hawai'i who oppose languages other than English. It must be remembered that the Pūnana Leo is a Family-Based Program and the preschool program that Hawaiians

most desire. To fund preschool programs and eliminate the Pūnana Leo from preschool funding runs contrary to the desires of the Hawaiian community. Kaiapuni Hawai'i has been built by Pūnana Leo parents and Pūnana Leo children form the core of our students. Weakening the Pūnana Leo will also weaken Kaiapuni Hawai'i and stop its growth. The immersion Sec 3805 should be to supplement programs, not run them entirely. Although it is inappropriate to place Pūnana Leo family-based preschools under this section, it would be appropriate to include supplemental funds for 'Aha Pūnana Leo projects serving family and community educational needs.

Fourth, Section 3807 Native Hawaiian Higher Education Demonstration Program should include a requirement that university students on scholarship fulfill their language and general education requirements with the study of the Hawaiian language. Such a requirement would assure that students retain and develop their links to their kūpuna and provide skills to help their people.

Fifth, Sec. 3804 Native Hawaiian Education Council should include a requirement that at least half the representatives be fluent and literate in both Hawaiian and English with the other members either monolingual Hawaiian or monolingual English speakers. One of our difficulties in Kaiapuni Hawai'i is having administrators unfamiliar with the Hawaiian language and Hawaiian culture.

Sixth, the Findings section 3802 needs to include background on Hawaiian medium education including its history and legal status. Most importantly, the priority of Hawaiian language medium education to Hawaiians needs to be indicated. OHA collected data and the Native Hawaiian Education Summit priorities should provide references for the strength of Hawaiian support and desire for education through Hawaiian. DOE and independent evaluations of the program and SAT results show that the children being educated in Hawaiian are performing at grade level and above.

Finally, please use terminology in Sec. 3805 that includes children that come from Hawaiian speaking homes. The term immersion implies that all children come from English speaking homes. Many of the children come from homes where mostly or only Hawaiian is spoken. Hawaiian Medium Education would be an appropriate term. I attach information on academic achievement. Mahalo nui loa.

Keiki K. C. Kawai'ae'a

Testimony
to
United State Senate
Committee on Indian Affairs
Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kuhio Federal Building
Honolulu, Hawai'i

Aloha mai kākou a pau! My name is Pikake Wilson. I am currently a kindergarden teacher at Keaukaha School's Hawaiian Language Immersion Program, commonly known as; Ka Papa Kaiapuni Hawai'i o Keaukaha. I am twenty-five years old and very proud of my accomplishments as far as becoming a teacher and especially learning my native tongue, the Hawaiian Language. I have been very fortunate to be involved in the process of revitalizing and instilling the Hawaiian Language in many of our children. Working with children on a daily basis has enlightened me on the importance the our language and it's survival. During the past recent months, my grandmother have often told me how proud and happy she was that I decided to learn the Hawaiian language and in turn teach it to others. During her youthful years she wasn't allowed to speak the Hawaiian Language even though both her parents were native speakers. They felt it was best to learn the English Language. In her school it was outlawed to speak Hawaiian and punishments were given to thoughs who even attempted to use our native language. This is a story that I often hear from my gradmother and many other of our Kupuna. I refuse to have this happen again our people! For this reason, I have dedicated my life to instilling our children with the Hawaiian Language.

Witnin my family, I was the only one who was able to converse in our native tongue, but happily, my neice, Kapua Wilson, was enrolled at Pūnana Leo o Hilo. With the success of this program my neice has become a fluent speaker of the Hawaiian Language. Along with the language she has developed a deep sense of culture. She not only speaks Hawaiian, she is Hawaiian, in her heart and in her

soul. Watching Kapua grow, mature, and learn has revitalized our family on the importance of being Hawaiian, heart and soul.

On behalf of my family, my 'ohana, please kōkua in continuing Pūnana Leo's success and growth by making necessary changes to bill H.R.6. It was the United States that took away our ancestors rights to freely speak the Hawaiian Language and it was lost, until now, please don't let history repeat itself.

Mahalo -
Pilale K. Wai

Testimony
To
United State Senate
Committee on Indian Affairs
Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kuhio Federal Building
Honolulu, Hawai'i

24 MALAKI 1994

Aloha Kakou! 'O Paul Neves ko'u inoa. I am the Pelekikena (President) of the Komike Makua (Parent's Committee) of Punana Leo o Hilo.

On behalf of our parents, their children, our teachers, our Kahu, and all those families on the waiting list for our family-based initiative, who, sadly have been turned away since Punana Leo began because of lack of funds, support and facilities. Also, for those families who did not apply out of pure frustration and their own unwillingness to be on another "Hawaiian waiting list". And those Hawaiian families who, tragically, have been taught to believe that by speaking our language, we become handicapped and dysfunctional human beings here in Hawai'i and the world, even though this state says that the Hawaiian Language is the "official" language of this state. And finally on behalf of our Kupuna who when told of this hearing today and the content of this testimony, wept with great sorrow for the children of Punana Leo and this family-based initiative. Through the prayers they offered, they inspired and lead me to write this testimony. They took the lead by supporting with their signature, their mark of support for 'Aha Punana Leo. This way, they wanted you and all who are gathered to know of their presence.

When we, the supporters of the 'Aha Punana Leo , speak of "family-based education centers" let us look from a Hawaiian viewpoint.

#1)Family ('Ohana): means that, from the Kupuna to the Keiki is life. This is the goal of family. This is our culture, unbroken despite western influence, oppression, racism, theft and outright arrogance imposed here in Hawai'i nei. Family is not only mommy, daddy, and the children; to us, it is elders, cousins, hanai parents, and child. Many are the branches of the family tree. Without this firm understanding of the family-'ohana in Hawaiian terms, we again, will be forced to accept a Western model of Family. By not including

Punana Leo as a family-based initiative this bill wrongly accepts this western definition of who we are and who we shall be.....

#2) Based(kahua)- when we talk about being family-based, we are speaking of this Hawaiian family, the 'ohana. From Hawai'i comes our creation story and our family story begins. Punana Leo is based in the family, and by our commitments to Punana Leo we are challenging ourselves to learn "our" language and exercise our culture in our homes, and with our children. We are strengthening ourselves and we are going back to the school and the land to learn our history in both Hawaiian and English languages. Being family-based is not traveling around imposing western structures of education but rather seeking through the Hawaiian language, culture, truths, and values. When looking at this bill, Bill H.R. 6, where is the support for expansion? The waiting list statistics are overwhelmingly pointing to Punana Leo as a first choice in family-based education in the State of Hawai'i.

#3) Education(ho'ona'auao). We fully understand the need for our children to excel. To Hawaiians, education was always a priorty. We agree we must learn educational systems from all parts of the world. Why can't we see the world through Hawaiian eyes? We understand that there was a Hawaiian Education Summit held at Kamehameha Schools in April 1993, and it produced wonderful and thoughtful input. Why was this information not listed in this bill? The greater question is....Why was the language banned by the foreign-imposed government of 1896? Why was Punana Leo, not appraised of the bill, Bill H.R.6, at every juncture? Why is Punana Leo's name used without our input or testimony on this bill, Bill H.R.6 prior to today? To us, the taxpayers, you learn by observing, to westerners, you learn by gathering data? So, our question to you is where is the data that I have aforementioned?

#4) Center('Aha Punana Leo) . Here is the core, the reason for being before you today. This core, 'Aha Punana Leo is the family-based education initiative for the Kanaka Maoli (Native Hawaiian People) and anyone from any ethnic group in the State of Hawai'i who chooses the Hawaiian language. The core is not a computer room, air-conditioned offices, paperwork and bureaucracy; it is not councils. Obviously, you are well aware of our adminitrative needs in todays high tech world. **WE NEED FINANCIAL ASSISTANCE.** **That's the bottom line.** Field trips, cultural experiences, workshops, political analysis, data gathering, as well intended and fruitful as these experiences can be, still does not make whole the Kanaka Maoli, the native people of this land. All our efforts must be focused on the 'Olelo Makuahine, the very center of who we all are as people of Hawai'i nei.

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Testimony

When you encourage us, by supporting Punana Leo and our family-based initiative, you are keeping the fire of hope burning for all of Hawai'i. You can open the eyes that were blinded by racist-oriented stereotypes of the past and create an atmosphere of "Can do" rather than "Why try?". You can help give back to Hawai'i it's very soul, the tongue that shaped every aspect of this place--the sound, the voice, and the culture that welcomed everyone to these shores, that tragically was silenced by "sick misguided people" for so long.

In July of 1993, my mother, a full-blooded Hawaiian, passed away at age 80. She raised 15 children without public assistance. She left us, with 65 grandchildren and 25 great-grandchildren and many extended family. She was one hell of a lady, who was classified as "Oh, she can understand, but cannot speak!" She, having been beaten in school for speaking Hawaiian, her mother tongue. She wanted so badly to hear just one of her 'ohana to speak. Fortunately, one year before she passed away, Agnes Kainapau Kea, got her wish when my daughter, Akala Nahikulani, enrolled at Punana Leo.

Ladies and gentlemen, there are thousands of stories like this and I don't want, or we don't want any special favors. We just want justice, do the right thing, not because you like this place, but because you love this place.... this is our home!!!

We are just parents, who must work every day, usually both of us, who are over-committed, over-taxed, and are over our head in bills and for too long overlooked. Work with the Punana Leo and make the necessary changes to this bill, H.R.6. ***"E ola mau ka 'Olelo Hawai'i"***

'O wau no me ka ha'aha'a,

Paul Neves, Pelekikena
Punana Leo o Hilo

Testimony
To
United State Senate
Committee on Indian Affairs
Hearing on Native Hawaiian Education Act

Wednesday, March 30, 1994

Prince Kūhiō Federal Building
Honolulu, Hawai'i

My son will be graduating from Punana Leo Preschool in Hilo in July of this year. He has been attending school there since September of 1992. It is hard to put into words what the last two years have meant to our family.

My husband and I lived in New Mexico for eight years where he was stationed in the Air Force. Four of our five children were born there and we tried to bring them up "Hawaiian" in a Mexican town. People who knew we were from Hawaii would always ask us to speak a few words in Hawaiian or maybe do a hula or something "native". It was difficult to explain to them that we grew up in a time of suppression of the Hawaiian language and culture. We began to realize that our children would never be proud of a heritage that they knew nothing about and that their parents knew very little about.

We moved back to Hawaii with a determination to educate our family in the Hawaiian culture. Our beginning was to enroll our youngest, at the time, in the Punana Leo o Hilo preschool. It has made a world of difference in my family. My older children are now learning the language along with my husband and I. All my children have learned to be proud of their heritage.

We are hoping that our youngest child will be able to attend Punana Leo o Hilo in September of this year. We have nowhere else to go to for the type of environment we want for him to be educated in.

We the families of Hawaii need more help not less-don't let our children fall by the wayside because of policy you are setting. Now is the time to listen to the voices of the people.

Aloha,
Geri Lee Kay

TESTIMONY

PŪNANA LEO
NATIVE HAWAIIAN EDUCATION

FOR
Senator Akaka, Senator Inouye, Congresswoman Mink
Congressman Abercrombie

By
L. Ululani Morales

Malaki 30, 1994

Aloha mai kākou. ʻO Ulu Morales koʻu inoa a ʻo wau ka luna hoʻoikaika kula hou ma ka Hale Kākoʻo Pūnana Leo o Hilo. ʻO wau nō ka makua a ʻehā keiki. ʻElua aʻu keiki, he māhoe, i hele i Pūnana Leo o Hilo ma ka makahiki 1985.

Aloha, my name is Ulu Morales and I am the New Sites Development Coordinator at Hale Kākoʻo Pūnana Leo at Hilo. I am also a parent of four children. Two of my children, twin boys, attended Pūnana Leo o Hilo in 1985.

I am a full-blood Hawaiian and rank twelve in a family of fourteen children. Both my parents spoke fluent Hawaiian, yet, none of my siblings and myself was able to speak fluent Hawaiian. Because my older siblings were raised in the era when Hawaiian language was discouraged, they showed very little interest in wanting to learn to speak Hawaiian. Therefore, Mama and Daddy did not teach any of the children to speak Hawaiian.

I first became involved with the Pūnana Leo program in 1984, when I happened to hear about a group of people who were in the process of starting a Hawaiian language preschool in Hilo. This was the opportunity for my family to able to learn through our mother tongue. My children were two and a half years old at the time. I immediately made contact with the respective coordinators and several months later, found myself working cooperatively with other parents who chose to send their children to a preschool taught entirely in Hawaiian. What was once a gloomy, dirt floor, insect infested storage area of a two-story house, later became a beautiful licensed Hawaiian language preschool. It was through the hard work of parents, ʻohana and the community that donations were sought to make this school become a reality. My twin boys were three and a half years old by the time the school opened. Fund raisers and private donations were the primary

sources of income that supported the school.

It was the desire and commitment of each child's 'ohana to want to become involved in the Pūnana Leo program, so that we could give our children the finest education possible through our mother tongue and our Hawaiian culture. The 'ohana is truly the foundation and the strength of our culture and our Pūnana Leo preschools. We are a Family Based program.

The extent of my family involvement with Pūnana Leo went beyond my expectations. I was inspired to continue my college education which was on hold for several years, until I became involved with Pūnana Leo. I am presently a Hawaiian Studies major at UH Hilo. My older children have also studied the Hawaiian language and have been involved with their younger brothers' education since preschool. My daughter just graduated from UH Hilo with a double major, Hawaiian Studies and Linguistics and is presently enrolled in the Master's Linguistics Studies program at UH Mānoa. While at UH Hilo, she worked at Hale Kuamo'o and assisted with curriculum development for the Hawaiian Immersion schools. My twin boys are now in the seventh grade at Keaukaha Elementary School in the Hawaiian Immersion Language program and have both contributed illustrations and recorded stories of books for all our Hawaiian language schools. Reciprocating the wealth of knowledge we have learned as a family to the Pūnana Leo program is only a meager portion of what we have gained.

My position as a New Sites Development Coordinator at the Hale Kāko'o Pūnana Leo in Hilo is also a result of my involvement with Pūnana Leo preschools. Three years ago, I resigned from my State of Hawai'i employment as a Correctional Officer, for over ten years, to work with Hawai'i's children. I believe that it is our children who will be the educators and administrators of our program and I strongly feel that it is my responsibility to take an active role in clearing the path for their future.

As a New Sites Coordinator, I have worked with community support groups and parent groups, throughout the State of Hawai'i, who want to establish Pūnana Leo preschools in their communities. I have established and maintained contact with public and private agencies that wish to help us in obtaining sites for new preschools. Yet, with the lack of Federal funding to the Hale Kāko'o Pūnana Leo to enable us to build new sites, the need and the demand for new sites are unmet. The waiting list of children wanting to attend Pūnana Leo preschools is increasing and again, we are unable to accommodate these children due to difficulties in building new schools. In the past three years only two new Pūnana Leo preschools have been established. One more preschool is presently in the planning process. It was mainly through fund raisers, donations for labor and material and monetary donations that these new preschools were established. If funding was made available to help build new schools, parent and community support groups would

be willing to provide the labor force and drafted plans, as well as seek the assistance of private agencies to help us comply with required building and licensing codes.

It is of great concern that I submit this testimony. I speak from my involvement with the Pūnana Leo program and I can testify that the Pūnana Leo preschools are indeed a Family Based program. I humbly request your support to allow the Pūnana Leo Project to remain under Native Hawaiian Family-Based Education Centers. To place our program under Sec. 3805 Hawaiian Language Immersion Project would obviously cut back the program's funding and jeopardize the minimal funding that is allotted for new sites development. On behalf of all the communities that want to establish new Pūnana Leo preschools throughout the State of Hawai'i, I ask for your support to include the Pūnana Leo Project under Native Hawaiian Family-Based Education Center in the introduction of H.R.6 to the U.S. Senate. Mahalo nui loa!

'O wau nō me ka 'oia'i'o,

L. Ululani Morales

L. Ululani Morales
Hale Kāko'o Pūnana Leo
New Sites Development Coordinator

TESTIMONY OF KAUANOE KAMANĀ, PRESIDENT OF THE BOARD OF DIRECTORS OF THE 'AHA PŪNANA LEO, INC.
REQUESTING CHANGES
IN PART G-NATIVE HAWAIIAN EDUCATION

Aloha members of the Senate Indian Affairs Committee. My name is Kauanoe Kamanā. I am President of the Board of Directors of the 'Aha Pūnana Leo, Inc. The Pūnana Leo Project is a Family-Based Education Center project operated and conducted through the Hawaiian language under the Family-Based Education Centers section of the Native American Languages Act.

The wording in this bill is harmful to the Pūnana Leo Project.

The 'Aha Pūnana Leo, Inc. requests that revisions be made to the proposed bill to reflect priorities regarding the Pūnana Leo expressed in the Native Hawaiian Education Summit sponsored by your Committee in Honolulu in May of 1993. As presently proposed the bill will actually reduce funding currently received by the Pūnana Leo through this act. I will outline for you below: 1.) the present status of the Pūnana Leo Project, 2.) the priorities of the Native Hawaiian Education Summit that there be at least 30 Pūnana Leo by 2003, 3) national policy passed by your Committee in the Native American Languages Act of 1990 calling for programs taught through Native American languages, 4) negative consequences of present wording, 5) proposed new wording.

A. PRESENT STATUS OF PŪNANA LEO PROJECT.

The 'Aha Pūnana Leo, Inc. is presently one of three recipients under the Native Hawaiian Education Act. The other two are the State of Hawai'i and the Kamehameha Schools/Bishop Estate. The Pūnana Leo is the only entity that is dependent on these funds to run its program. The State of Hawai'i and the Kamehameha Schools/Bishop Estate are the top two entities in Hawai'i in terms of financial assets.

The Pūnana Leo Project presently has seven sites on five of the seven inhabited islands. These sites all include all four components of the Sec. that is (1) parent-infant programs called 'Ohana Ola, (2) preschool programs (3) continued research and development, and (4) long term follow-up. We also have a head office to coordinate and administer our efforts and a materials production center to fill the great need for educational materials in our own language.

The Family-Based Education Concept is unique and does not fit under any other federal legislation. This distinguishes it from all other sections of the Native Hawaiian Education Act, e.g., higher education, gifted and talented, etc.

While we address the same educational, physical, and psychological aspects of the participants in our preschool and family programs as programs for majority culture families, we conduct and administer our program using Hawaiian staff, Hawaiian materials and a Hawaiian culture based curriculum conducted through the Hawaiian language.

Our programs are family run with all parents required to attend administrative meetings, contribute in-kind labor, and attend classes in order to participate. Our target population are those Hawaiians from more traditional backgrounds and we give priority to those who come from Hawaiian speaking families and those who have Hawaiian cultural backgrounds typical of those of 50% or more Hawaiian ancestry. Our centers are located in areas of low economic status such as Moloka'i and Wai'anae.

The numbers of families in which some use of the Hawaiian language exist is considerable. According to the U.S. census of 1990, 14,315 individuals reported some use of the Hawaiian language in the home. This was the third largest for any language indigenous to the fifty United States being exceeded only by Navaho and Lakota Sioux. That even those Native Hawaiians who do not use the language at home wish to participate in our programs and regain the language in the process, I note that we have waiting lists, at some centers, of over on hundred for ten to fifteen openings each year.

The Pūnana Leo Project has provided prolonged direct services to over 800 children and their families as well as short term services to many, many more through programs involving the extended family that has draw in aunties, cousins, grandparents, etc. to the many in-kind services, workshops, and family activities required of participants. Our use of the extended family to reach out has had a profound effect on the attitudes of Native Hawaiians toward education. There is a reidentification of Hawaiianess with academic achievement that can be seen in the participation of our families and their extended kin in activities outside the Pūnana Leo Project

itself. For example, the isolated and traditional Ni'ihau community with some 300 people on Ni'ihau and rural west Kaua'i which has received special outreach from our program now has 12 adults attending night school to obtain high school diplomas and another five or six registered for college. (There have only been two college graduates from Ni'ihau in the past fifty years.) In addition, for the first time ever, Ni'ihau families have organized a parent group to negotiate with the Department of Education regarding the education of their children on the model used by Pūnana Leo parent groups elsewhere in the State.

At the hearing on March 31, 1994, it was reported that no significant differences in the indicators for participants had been yet observed and that it would take many years for efforts to pay off. This report did not include data from the Pūnana Leo and Hawaiian Immersion. The current superintendent of the DOE, Dr. Herman Aizawa, has stated that families coming out of the Pūnana Leo have the most active parents in the DOE and the existence of a special statewide advisory council to the Department of Education on Hawaiian Immersion organized primarily by Pūnana Leo parents attests to this. SAT results that we have from Keaukaha Hawaiian Homestead Elementary school results show Pūnana Leo graduates in the Hawaiian Immersion Program scoring higher than children taught through English in the same school under the KEEP - Kamehameha Early English Program. Indeed, the SAT results of these children was greater in all areas than the children taught through English at the same school, and in Mathematics they outscored children in all but 6 of the 22 elementary schools on the island of Hawai'i. Furthermore, the Pūnana Leo program has had a positive effect on families as whole entities. As a result of Pūnana Leo requirements that parents attend classes and also administer the Pūnana Leo, many families involved in the Pūnana Leo have gone on to the University and pursued other activities that have had an effect on their socio-economic status.

The Pūnana Leo has invited national and international experts in the education of minorities and indigenous peoples to evaluate the Pūnana Leo program. We have been described as a national model for American Indians. I personally was invited to speak at Stanford University on the Pūnana Leo by a group of American Indian educators and also to serve on a panel of the National Indian

Education Association. (CNN will broadcast footage of the Pūnana Leo in May and our program will also appear on television in Japan this year. In the past we have been featured in a book on linguistic minorities funded by UNESCO.)

B. NATIVE HAWAIIAN EDUCATION SUMMIT PRIORITIES

In late 1992, the Senate Indian Affairs Committee began plans for a Native Hawaiian Education Summit to get input from the Native Hawaiian Community specifically to provide direction for this bill. All recipients were called together and told that there were two specific areas that the Committee felt needed to be addressed, a) the federal status of Native Hawaiians (a matter addressed in all legislation dealing with Native Hawaiians), and b) the creation of an advisory council for Native Hawaiian education.

In preparation for the summit, the office of Hawaiian Affairs held community meetings to obtain input on Native Hawaiian Education. They reported that in all meetings a priority was expanding the Pūnana Leo project. (This showed continuation and strengthening of data obtained in a 1985 survey that the Native Hawaiian community saw the Hawaiian language as its first cultural priority and desired pre-kindergarten education that had a Native Hawaiian cultural base) When the Summit was held, participants selected by the Indian Affairs Committee again chose the Pūnana Leo as the highest direct services priority. Specifically - five priorities were chosen. One was to ensure federal recognition of Native Hawaiians and two others were to establish a Native Hawaiian Education Board and a community group to assure quality, accountability and communication regarding projects. The two direct service priorities were:

"Support and expand various levels/forms of Hawaiian medium education and provide necessary facilities and resources" and

"Develop cultural educational centers or systems in Hawaiian communities to include preschool programs, language programs, health programs, and programs to support the entire family.

These two overall priority goals were clarified under a section entitled Language, Culture, and Values to specifically state that by

the year 2003 there would be no less than 30 Pūnana Leo Schools and that these educational centers include Pūnana Leo. (See attachment IV. pages 1 and 2.)

It was with great surprize that I found no mention of the Native Hawaiian Educational Summit in the Act.

C. NATIVE AMERICAN LANGUAGES ACT OF 1990.

In 1990, the Native American Languages Act introduced by Senator Inouye along with Senators DeConcini, Daschle, Reid, Conrad, Cochran, Matsunaga, Murkowski, McCain and Burdick. Among other provisions of the Act is Sec 104 (3) that states it to be the policy of the United States to-
"encourage and support the use of Native American languages as a medium of instruction in order to encourage and support-
(A) Native American language survival,
(B) Educational opportunity,
(C) increased student success and performance,
(D) increased student awareness and knowledge of their culture and history, and
(E) increased student and community pride;

These goals are all addressed in the Pūnana Leo Family-Based Education Centers. Indeed, in Report 101-250 accompanying the Native American Languages Act, Senator Inouye reported extensively on the successes of the Papahana Kaiapuni Hawai'i established through the efforts of Pūnana Leo parents to serve their children as reported in the testimony of Dr. Aizawa, Superintendent of the DOE at your March 31, 1994 hearing in Honolulu.

It is with great surprize that I found no mention of the Native American Languages Act of 1990 in Part G, although sixteen (16) laws and acts recognizing the status of Native Hawaiians dated from 1965 to 1992 are listed in sections (19) and (20), only a few of which related to education as directly as the Native American Languages Act of 1990.

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D. NEGATIVE CONSEQUENCES OF PRESENT WORDING FOR PŪNANA LEO.

By all measures the Pūnana Leo Project is successfully carrying out the purposes of Sec. 404 of the Native Hawaiian Education Act and is also in accordance with the Native American Languages Act enacted by your Committee encouraging programs taught through Hawaiian. Because the Pūnana Leo is also the explicit priority direct services program indicated by the Native Hawaiian Education Summit and OHA community surveys, one would also expect to see increased support for the Pūnana Leo in the reauthorization of the Act.

It was therefore with great surprize that we learned only weeks before the scheduled hearing in Honolulu that the wording in the reauthorized Act decreased funding for the Pūnana Leo and put the Pūnana Leo in a position of even loosing further funding. It was an even greater shock to learn that this wording had been introduced and passed in the House without the Pūnana Leo being contacted, in spite of the fact that we are explicitly named in the bill.

Our difficulties with the bill are explained below:

Under the present Act, the Pūnana Leo is funded under the Family-Based Centers. It shares this funding almost equally with the Kamehameha Schools. Funding this year is $3,000,000.

Under the proposed reauthorized Act, the Pūnana Leo is removed from the Family-Based Centers and the appropriation there is doubled to $6,000,000. It should also be noted that the Family-Based Education Centers has been the highest funded section and also the publicly declared priority section of the Act.

The Pūnana Leo is removed from the Family-Based Education Centers through the creation of a new section entitled Native Hawaiian Language Immersion Project in which the 'Aha Pūnana Leo is specifically named as the recipient of funds for "continued maintenance of the Pūnana Leo Project, a family-based Hawaiian immersion preschool program." In this special section, the Pūnana Leo Project shares funds with two other entities under State of Hawai'i jurisdiction. One entity is the Hawaiian Language Immersion Project - currently completely state funded. The other is a center for Native Hawaiian curriculum development and teacher training to

be established by the State of Hawai'i. (The State of Hawai'i has already established and funded such a center at the University of Hawai'i at Hilo.

This new section is authorized to receive 1.5 million dollars, just slightly over the present allocation for the Pūnana Leo Project. If funds were divided three ways between the three projects the Pūnana Leo Project would be reduced by approximately two thirds and we would have to close preschools. Furthermore, as the Pūnana Leo are the source of the core groups of children and organizing parents in the Department of Education Hawaiian Immersion Program, reducing the Pūnana Leo would weaken the successful Hawaiian Immersion Program and restrict its growth which has typically centered around communities where a Pūnana Leo has been established and Pūnana Leo parents organize to open a program.

E. REQUESTED CHANGES

I request that the wording in the bill be changed to assure Pūnana Leo eligibility under Sec. 3906 Family-Based Education Centers. Pūnana Leo family-based preschools should then be removed from Sec. 3905 and replaced with community education in support of Hawaiian Immersion. We have already experimented with programs parallel to opportunities available to children in English programs (e.g., A+ after school child care in Hawaiian, parents classes to help work with children at home) and know that they can be successful in supporting the Hawaiian Immersion efforts outside what the DOE is doing in its regular day courses.

I further request that Hawaiian language and culture reflected in a meaningful way throughout the Act. Sec. 3802 Findings needs statements on the legal status and history of education through Hawaiian. Sec. 3803 Purpose needs a reference to direction provided for this bill by the Native Hawaiian Education Summit held by your Committee specifically to obtain Native Hawaiian input regarding the goals and purposes of Native Hawaiian education and the Native American Languages Act of 1990. Sec. 3804 Native Hawaiian Education Council needs a requirement that at least a certain portion of those serving on the Council be fluent and literate in the Native Hawaiian language so as to be able to obtain input from our elders and primary sources written and taped in our language. Sec. 3805

page 8

and Sec. 3806 are discussed earlier and need to be changed if the Pūnana Leo is not to be reduced by this bill. Sec. 3807 Native Hawaiian Higher Education Demonstration Project needs a requirement that scholarship recipients fulfill their general education and language requirements with the study of Hawaiian. Such study will prepare students to work with elders, traditional people, and primary documents in Hawaiian such as land deeds and wills. Furthermore, such study will assure that scholarship recipients interact with other Native Hawaiians while pursuing higher education. Hawaiians are so scarce on some campuses that it is possible for Native Hawaiian students to have no meaningful contact with other Hawaiian students if they do not take any Hawaiian courses. Sec. 3808 Native Hawaiian Gifted and Talented Demonstration Program already includes a reference to Hawaiian language and culture. Sec. 3809 Native Hawaiian Special Education Program needs a reference to Hawaiian language and culture similar to that in Sec. 3808. Sec. 3811 Definitions needs a definition of the Native Hawaiian language.

Specific Wording Suggestions Follow on an attached page along with information on a) SAT scores and b) Native Hawaiian Education Summit priorities

Sen. Inouye's Hawaiian Education Summit May 2 1993 at Kamehameha Schools

B. Recommendations for Action

The second day was spent developing recommendations which are intended to enable us to fulfill the three goals. Although the groups focussed on the six stated issues and concerns, several recommendations recurred across group lines. The recurrent recommendations are presented first, as they represent natural priorities. The other recommendations are presented under the appropriate issue/concern areas.

PRIORITY RECOMMENDATIONS

- Ensure that the Executive, Legislative & Judicial branches of the U.S. government officially and legally recognize their historic trust relationship with and responsibilities to Native Hawaiians.
- Support and expand various levels/forms of Hawaiian medium education and provide necessary facilities and resources.
- Establish a Native Hawaiian Educational Outcomes Panel or Education Board to ensure quality and accountability of all educational efforts for Native Hawaiians.
- Form a community group or groups to communicate major issues to Native Hawaiians, to coordinate advocacy activities, and to build parent/community involvement in the education process.
- Develop cultural educational centers or systems in Hawaiian communities to include preschool programs, language programs, health programs, and programs to support the entire family.

3

RECOMMENDATIONS

LANGUAGE, CULTURE, AND VALUES

I. It is recommended that the various levels/forms of Hawaiian medium education be supported and expanded along with the necessary facilities and resources to serve as Nā Hālau 'Ike for all of Hawai'i.

A. Ensure that all Hawai'i's children are afforded the opportunity to participate in Hawaiian medium education.

B. Ensure that all Hawaiian speaking students, from pre-school through university levels, are afforded the opportunity to participate in Hawaiian medium education.

C. Ensure that there are sufficient numbers of fluent and trained Hawaiian speaking teachers, curriculum developers and support staff to meet the demands of Hawaiian medium education from pre-school through university levels.

D. Ensure that individuals trained to be Hawaiian medium teachers have the following qualifications:

1. Hawaiian language FLUENCY given primary consideration; those lacking fluency will be required to attend retraining and in-servicing workshops.

2. Hawaiian cultural beliefs, practices and values be an integral part of the teachers' being and teaching style.

E. Ensure that there be no less than 30 Pūnana Leo schools by 2003.

currently 7

II. It is recommended that facilities be developed for Nā Hālau 'Ike with a land base.

A. Nā Hālau 'Ike could include:

1. Pūnana Leo Preschools
2. Hawaiian immersion elementary and secondary schools
3. parent classes
4. Ipu 'Ike made up of kūpuna
5. Services to meet entire family needs: cultural, financial, counseling, legal, medical, etc.

HAWAIIAN LANGUAGE OUTPERFORMS ENGLISH IN SAT

1993 SIXTH GRADE READING AND MATH SAT SCORES AT KEAUKAHA ELEMENTARY

	MATH			READING		
	Below	Average	Above	Below	Average	Above
English Program:	35%	57%	9%	48%	43%	9%
Hawaiian Program:	0%	78%	22%	33%	44%	22%
State Average:	19%	55%	26%	24%	57%	18%

The above SAT data is from Keaukaha Elementary School located in the Keaukaha Hawaiian Homestead, state land reserved for Native Hawaiians. Hawaiians as a group have the lowest SAT scores in the State and Keaukaha is typically the lowest scoring school on the Big Island of Hawai'i.

In 1987, a stream of the school was established to teach through Hawaiian to accommodate children coming out of a preschool taught entirely through Hawaiian. The Hawaiian sixth grade class included only children of Hawaiian ancestry and the percentage of Hawaiians in the English stream classes was also very high. Some of the children in the Kaiapuni Hawai'i Hawaiian stream entered with no knowledge of Hawaiian. In the English stream there were no Hawaiian speakers at all. (The normal language in Keaukaha in Hawai'i Pidgin English, a form of non-standard English heavily influenced by Hawaiian.)

Since 1986, the state government has allowed use of Hawaiian as the language of instruction in public schools. English is taught as a second language in this program for one hour a day beginning at grade five (the year before the SAT is administered.) Keaukaha is the first of seven such schools to use Hawaiian as the full medium of instruction. The first group of these Hawaiian language educated children to reach the sixth grade took the SAT in 1993.

The Kaiapuni Hawai'i (Hawaiian medium) children took the SAT in English along with the English stream children. Even with the handicap of not being able to take the test in their classroom language, these Kaiapuni Hawai'i children outperformed the English medium program in English and all other areas math, science and social science.

It is significant that the Kaiapuni Hawai'i children outperformed the English stream children in English. Their English instruction was through the medium of Hawaiian and they had received less than 10% as much instruction in English as the English stream when the SAT was given. Much of the skill that the children have in English comes from transfer of literacy from Hawaiian and exposure to English in the media and majority non-Hawaiian speaking population. Major weaknesses in English were spelling and mechanics (punctuation, etc.), areas that are relatively easy to correct.

SUGGESTIONS FROM KAUANOE KAMANĀ PRESIDENT OF THE 'AHA PŪNANA LEO. page 1 of 6 pages

Part G-NATIVE HAWAIIAN EDUCATION
SEC. 3801. SHORT TITLE
SEC. 3802 FINDINGS
(1)
(2)
(3) It is federal policy under the Native American Languages Act of 1990 to preserve, protect, and promote the rights and freedom of Native Hawaiians to use, practice, and develop the Native Hawaiian language with federal encouragement and support for the use of the Native Hawaiian language as a medium of instruction,
(3)=(4)
(A)
(B)
(C) allows the medium of instruction in public schools to be either Hawaiian or English, and
(D) mandates the promotion of the study of Hawaiian culture, history and language.
(4)=(5)
(5)=(6)
(7) The Hawaiian public school system established in 1840 including the first high school west of the Rocky Mountains was originally taught entirely through Hawaiian and produced a higher average level of literacy than generally found in the United States at the time,
(6)=(8)
(7)=(9)
(8)=(10)
(9)=(11)
(10)=(13)
(11)=(14)
(12)=(15)
(16) Hawaiian medium public and private schools were banned after the overthrow of the Hawaiian Kingdom and the use of Hawaiian as a medium of education in public schools was forbidden under the Organic Act, territorial law and state law until 1986, a four generation period during which the Hawaiian language was nearly exterminated, and the former association of Native Hawaiian language and culture with high literacy and educational accomplishment was destroyed.
(13)=(17)
(14)=(18)

page 2 Suggestions from K. Kauanoe, President of 'Aha Pūnana Leo

(15)=(19)
(16)=(20)
(17)=(21)
(18)=(22)
(19)=(23) ....Native American Programs Act of 1974, the Native American Languages Act of 1990, the Native American Programs Act of 1992, as amended,....
(20)=(24)
(21)=(25) ...(E) Teachers, materials, and support service needs are especially acute for recently established educational programs taught through the Hawaiian language which are producing a higher average of academic success than programs for Native Hawaiians taught through English.
(22)=(26) ....cultural, linguistic, and historical circumstances.....
(27) Native Hawaiians have expressed their desire for federal attention to the unique educational needs of Native Hawaiians through a variety of means including the Native Hawaiian Education Summit sponsored by the Senate Committee on Indian Affairs in May of 1993 in Honolulu.

SEC. 3803 PURPOSE
(1) ... in reaching the National Educational Goals within the context of applicable Native American law including the Native American Languages Act of 1990.
(2)
(3)
(4)
(5) to provide education to all Native Hawaiian students including Hawaiian speaking Native Hawaiians.
(6) to provide educational programs that meet the desires of the Native Hawaiian community as expressed through such means as the Native Hawaiian Education Summit.

SEC 3804 NATIVE HAWAIIAN EDUCATION COUNCIL
(a)
(b)
(1)
(2)
(3)
(4)
(5)

page 3 Suggestions from K. Kamanā, President of the 'Aha Pūnana Leo

(c) /and /at least half of the members shall be Native Hawaiians, and no less than a quarter of the members shall be fluent and literate in Hawaiian.
(d)
(1)
(2)
(3)
(e)
(f)
(g)
(h)

/SEC 3805 NATIVE HAWAIIAN LANGUAGE IMMERSION PROJECT
(replace entire section)(Note no change in funding)/
SEC 3805 NATIVE HAWAIIAN LANGUAGE MEDIUM EDUCATION SUPPORT.
(a) Hawaiian Medium Education Authority-In order to provide support in the reestablishment of Hawaiian medium education for children entering the public schools speaking the Native Hawaiian language and other Native Hawaiians who choose to have their children receive their public education through Hawaiian, the Secretary shall make direct grants to-
(1) the State of Hawaii for educational support for the Papahana Kaiapuni Hawai'i and other regular school programs taught entirely through the medium of Hawaiian to include only special costs beyond standard costs of similar programs taught through English. These special costs are to be related to the special needs of these programs, e.g., transportation, site rental, site renovation, start-up staff, staff training and reassignment, production of signs, tutors for special education and gifted and talented students, etc.
(2) the University of Hawaii at Hilo Hawaiian language program for development of teachers, materials and graduate level language/culture expert and for assessment.
(3) the 'Aha Pūnana Leo, Inc. for family-based and community support services and educational activities in Hawaiian for Hawaiian speaking students, potential teachers and families
(b) SPECIAL CONDITION REQUIRED.- For the purpose of this section, all Hawaiian speaking elementary students requesting enrollment must be accommodated and given priority enrollment regardless of place of residence within the state of Hawaii.

page 4 Suggestions from K. Kamanā, President of the 'Aha Pūnana Leo

(c) ADMINISTRATIVE COSTS.-No more than 7 percent of the funds appropriated to carry out the provisions of this section for any fiscal year may be used for administrative purposes.
(d) AUTHORIZATION OF APPROPRIATIONS.-There is authorized to be appropriate $1,500,000 for fiscal year 1995 and such sums as may be necessary for fiscal years 1996 through 1999. Such funds shall remain available until expended.

SEC 3806 NATIVE HAWAIIAN FAMILY-BASED EDUCATION CENTERS
(a) .....direct grants to the 'Aha Pūnana Leo, Inc. and other Native Hawaiian Organizations a minimum of /eleven/ sixteen Family-Based Centers throughout the Hawaiian Islands. At least eight of these Family-Based Centers will be operated entirely in the Hawaiian language by the 'Aha Pūnana Leo, Inc. Other centers may be operated in either Hawaiian or English. Such centers shall include
(1)
(2)
(3)
(4)
(b)
(c) .....until expended. Programs conducted in Hawaiian will be exempted from the prohibition on construction.

SEC. 3807 NATIVE HAWAIIAN HIGHER EDUCATION DEMONSTRATION PROGRAM
(a)HIGHER EDUCATION GENERAL AUTHORITY
(1)
(2)
(3)
(4)
(5)
(b) GRANTS AUTHORIZED-
(1)
(2)
(3)
(c) SPECIAL CONDITIONS REQUIRED.- .....within the State of Hawai'i. For the purpose of both subsections (a) and (b) fellowship conditions shall be established whereby continuing recipients are required to have completed college-level Hawaiian language credits in

page 5 Suggestions from K. Kamanā, President of the 'Aha Pūnana Leo

accordance with the following schedule: second year students - at least two credits, third year students - at least six credits, fourth year students at least twelve credits, fifth year students and all students receiving assistance under (b) - at least sixteen credits with preference to those who have completed over sixteen credits.

SEC 3808 NATIVE HAWAIIAN GIFTED AND TALENTED DEMONSTRATION PROGRAM
(a)
(A)
(B)
(i)
(ii)
(2)
(b)
(1)
(A)
(B)
(2)
(3)
(4)
(5)
(A)
(B)
(c)
(d)
(e)
SEC. 3809 NATIVE HAWAIIAN SPECIAL EDUCATION PROGRAM
(a)
(1)
(2)
(A)
(B)
(3) components demonstrating and exploring the use of Native Hawaiian language and exposure to Native Hawaiian cultural traditions.
(b)
(c)
(A)
(B)
(2)= (4)

page 6 Suggestions from K. Kamanā, President of the 'Aha Pūnana Leo

(d)

SEC. 3810 ADMINISTRATIVE PROVISIONS
(a)
(b)

SEC. 3811 DEFINITIONS
(1)
(A)
(B)
(C)
(i)
(ii)
(iii)
(2)
(3)
(A)
(B)
(C)
(D)
(4)
(A)
(B)
(C)
(5)
(6)
(7)
(8) The term "Native Hawaiian language" means that single Native American language indigenous to Hawaii.
(9) The term "Native American language" has the meaning given to such term under section 103 (6) of the Native American Languages Act of 1990 -Public Law 101-477.

KOMIKE PUNANA LEO O WAIMEA
c/o P. O. Box 158 Kamuela, Hawaii 96743
ph. 885-4585

March 28, 1994

Testimony in Support of 'Aha Punana Leo
to continue as a recipient of
Native Hawaiian Family-Based Education Funding

The Komike Punana Leo o Waimea is a support group which was formed for the sole purpose of opening a Punana Leo preschool in Waimea, Hawaii. Our group of dedicated parents have been working towards this goal for the past two years and we anxiously anticipate the opening of our school in September of this year. Funds from the 'Aha Punana Leo will help our school to become a reality.

It has been brought to our attention that although HR 6 is designed to continue appropriations for Hawaiian programs, funding for the 'Aha Punana Leo would be decreased. In it's present form, this bill does not list the 'Aha Punana Leo as a recipient of funds under (Sec 3806) the Native Hawaiian Family-Based Education Centers. Instead, it is listed under (Sec 3805) the Hawaiian Language Immersion Program. This appropriation would give the 'Aha Punana Leo less money to operate those preschools that are already opened and leave little hope for new schools such as ours.

A special quality of the Punana Leo preschools is it's family involvement. In these schools families, who desire their children to learn the Hawaiian language from their earliest years, are brought together. The families of the preschoolers take a very active role in the many details of running the school. The Punana Leo schools provide language classes for the parents and family members so that they can learn basic Hawaiian language for communicating with their child.

The Punana Leo preschools are not your typical preschools. From the moment a child is enrolled in the school, until he leaves, he and his family are provided wonderful learning opportunities. The child as well as his family are learning the Hawaiian language, and through the language they are experiencing the history and literature of a culture. The family is also exposed to classes on traditional health practices, lifestyles, and customs. It all, it is truly a FAMILY-BASED PRESCHOOL.

We would like the opportunity to open our Punana Leo preschool in Waimea so that we can provide a means to teach the children of our community and their families to speak the language of our land. We would like to count on H. R. 6 to provide the appropriate funds to keep the Punana Leo preschools in operation.

Mahalo for the opportunity to share this dream with you.

'O wau no me ka 'oia'i'o,

Keomailani Case

Keomailani Case
President - Komike Punana Leo o Waimea

BEST COPY AVAILABLE

KOMIKE PUNANA LEO O WAIMEA
Kamuela, Island of Hawaii

We represent the Komike Punana Leo o Waimea, we have been planning and meeting to open our Punana Leo school here in Waimea on the island of Hawaii for the last two years. Our dream is coming to a close as we have successfully secured our school building site and are proceeding towards the necessary county and/or state permits in order to open our school.

All our efforts and hopes will be in vain if the H.R. 6 bill in its present form is passed. The 'Aha Punana Leo Inc., needs to be listed as a recipient for H.R. 6 Sec. 3806 Native Hawaiian Family-Based Education Centers.

The 'Aha Punana Leo Inc., has been funding its existing seven Punana Leo preschools and has been contributing to the start up of those schools trying to open such as we are.

Punana Leo preschool with its native language teaching for our preschoolers pulls entire families together in one common goal, to recapture what was lost in our language, culture, and history. In essence, to help us recapture ourselves. Our Waimea School has not yet opened, but, we can feel the closeness the school has brought to us within our families. We work together, we attempt to use what little we know of our own language and we have a desire to build as our father's before us. We want to learn what our children will be or are learning. We are very family based and to exclude us from the necessary appropriations will once again be a great wrong to the native Hawaiians. We need the appropriation of $1 million annually to continue operating the Punana Leo preschools.

It is our hopes, to continue adult language courses at our preschool. We also hope to encourage more activities toward developing our culture by offering continuous educational gatherings for both adults and children. Many of the other Punana Leo preschools already offer classes on traditional health practices including pre and post natal care and Hawaiian medicinal herbs, lifestyles, customs, attitudes, handicrafts, and the list goes on.

The Punana Leo preschool is not like an ordinary preschool where you drop your child off, pay your tuition, pick up your child after school and that's it. With the Punana Leo preschool you, as a parent, or we, as a family, must get involved. We are responsible for our child's education. We are responsible to ensure that we continue what our child has learned in school at home. We are responsible for ensuring that the school and surrounding area are well maintained. It is up to us as a family to continue our education to regain what we have lost and we will accomplish this by participating in the Punana Leo preschools.

Respectfully submitted,

KOMIKE PUNANA LEO O WAIMEA

Ululani

Ululani Patterson
Vice President

To: Senator Daniel Inouye
Senator Daniel Akaka
Representative Niel Ambercrombie
Representative Patsy Mink
The Committee on Indian Affairs

Fr: Uluwehi Sai
President of Punana Leo o Honolulu Parent Group

Re: H.R.6

Aloha,

I am Uluwehi Sai, president of the Punana Leo o Honolulu Parent Group. We are the parent group of a family based pre-school located in Kalihi O'ahu. I am one person representing 100% of our families currently enrolled at Punana Leo o Honolulu. I have attached the signatures of all of our parents that are in support of this testimony. All of these families are willing to give individual testimony if you so desire.

We are a family based program and all families that have passed through this program can attest to that fact. We all know first-hand the meaning of "family based program." I submit this testimony today to ask that we remain in the family-based section and that at least one-half of the available funds be granted toward the continued running of our pre-schools. Our parents donate 110% of their time each year to help provide additional needs required to achieve all goals set in the Family-Based Section. We work this hard because the current funds are insufficient. We should not be placed in the Native Hawaiian Language Immersion Section because we are foremost a Family-Based pre-school program. That we accomplish all goals by using our Native Language is just an added plus to our program.

We are very pleased to see the Native Hawaiian Language Immersion Section because all of us either have children currently apart of that program, or will hopefully be apart of it this next school year. It is our hope that Federal funds provided will aid the State of Hawaii toward expansion of those programs so as not to deny any child entrance as has been and continues to be their practice.

Our pre-school receives tremendous support from our community. Some of our local supporters come from First Hawaiian Bank, Bank of Hawaii, Alexander & Baldwin, and Hawaiian Electric Co. to name a few of the large businesses. Various Civic Organizations, Churches and alot of individuals give their support to us as well as prominent legislators.

With dedicated parents and teachers, community support, and sufficient funding, we will be able to continue to reach all goals. To do this we need to remain in the Family-Based Section and respectfully request your consideration.

Mahalo a nui loa,

March 30, 1994

The Honorable Dan Inouye, Chair
Senate Committee on Native Hawaiian Education
Prince Kuhio Federal Building
Honolulu, Hawaii

Aloha e ka 'elele Wakinekona,

Due in large part to programs like Punana Leo, Nā Pua No'eau and Kaiapuni, we at the high school level find ourselves unable to meet the demands of students wanting to learn the Hawaiian language. At Wai'anae High School we began the school year '91-92 with barely enough students for two Hawaiian language classes. The increase has been so rapid that we will have to turn away at least 50 students who have requested classes for the school year 94-95.

Our administration has funds to cover only one Hawaiian language teacher for 168 students, (not an ideal situation in itself), but with the present 219 students signed up for next year, we cannot meet the demand. We bring this to your attention because we feel strongly that this is just the beginning of a continuing upsurge in demand for Hawaiian language classes.

This is a critical issue. It causes all of us great distress to turn Hawaiian students away from pursuing what is their birthrite. We need support for additional Hawaiian language teachers in the public schools. Where else will these public school students turn?

Sincerely,

Linda Mahoe Galiano

Linda Mahoe Galiano
Hawaiian Language Teacher
WAI'ANAE HIGH SCHOOL

cc: John DeSoto, Councilman
Peter Apo, State House
Patsy Mink, U.S. House of Representatives

Caroline R.P. Fallau
349 Todd Avenue
Hilo, Hawai'i 96720

March 27, 1994

Senators Inouye and Akaka, Congresswoman Mink, and Congressman Abercrombie:

Thank you very much for supporting the Native Hawaiian Education Act and also for increasing the awareness of other politicians in regard to the needs of Native Hawaiians.

I would like to take this opportunity to share with all of you the impact of your efforts on the lives of myself and my children. My name is Caroline Fallau. I am a mother of five children, three of whom are currently being educated in the Hawaiian language. My daughter, aged five, attends preschool at the Pūnana Leo o Hilo, and my twin sons, aged twelve, are in the sixth grade at the Kula Kaiapuni o Keaukaha. They are thriving in their educational environment, both scholastically and emotionally.

In 1985, my twin sons, then aged three, were accepted into the Pūnana Leo o Hilo during its first year of operation. Although I am not Hawaiian, my children are, therefore I felt an overwhelming need for them to grasp onto this most vital aspect of their culture, the language. It was by no means smooth sailing, however, as I struggled to learn a language that I had not been exposed to, while my sons were increasing their fluency in leaps and bounds. I attended weekly parent language classes at the school, but these were not nearly enough if I would one day want to converse fluently with my children. A year later, in 1986, many changes occured in our lives. I divorced my abusive husband of thirteen years, taking along with me my four young sons, minimal posessions, and an undaunted sense of direction. Not wanting to be just another welfare statistic, I enrolled in college, at first taking only one Hawaiian language class, and later, becoming a full-time classified student. I believe had it not been for my involvement with the revitalization of the Hawaiian language giving me a purpose and a place, I would not have had the sense of self-worth to make changes in my life for the better.

Today, I am entering my senior year at the University of Hawai'i at Hilo. I am currently in my fourth and final year of Hawaiian language. I am remarried to a wonderful man, who is the father of my daughter. My sons are still with me, growing and maturing in a way that would not have been possible had I remained in a stagnant situation. The breakup of a family is a tremendously hard thing, but sometimes changes are necessary to ensure a secure and bright future. The strength and perserverance that we as a family continue to show are due in no small part to our committment and dedication to a common goal that we all share - and that is the continued growth and enrichment of the Hawaiian language. We, like all supporters of education through Hawaiian, share the vision of a living language, with Hawaiian being spoken everywhere, all the time. We are charged with the duty of replacing a block of history that was missing, and is now on the path to being filled in. *Imua ka 'ōlelo Hawai'i!*

Testimony of Clayton Hee,
Chairman of the Board of Trustees of
the Office of Hawaiian Affairs
Page 1

Aloha members of the Senate Indian Affairs Committee. I am Clayton Hee, Chairman of the Board of Trustees of the Office of Hawaiian Affairs, or OHA.

The need for special attention to Native Hawaiian Education is evident. You have before you the unfortunate statistics on our people. It is important that this bill be passed and I know that you will work toward its passage.

I ask, however, that the bill be modified relative to education through the Hawaiian language, especially the work of the 'Aha Pūnana Leo and the Hale Kuamo'o Hawaiian Language Center. Such modifications would reflect the expressed desires of our people.

The Pūnana Leo family-based centers run by the 'Aha Pūnana Leo are the only full-day program for preschool children conducted entirely in Hawaiian focusing on modern academics. Studies of the products of Pūnana Leo by out-of-state evaluators, State Department of Education evaluators, and Native Hawaiian evaluators have all been very positive regarding the academic, psychological and social progress of those served.

It has been clear that the Native Hawaiian people have this type of early education program as their priority since an OHA conducted survey in 1985. More recently, meetings conducted on Hawaiian education in early 1993 showed that the Pūnana Leo was the single most commonly supported education program among Native Hawaiians. Again, at the Native Hawaiian Education Summit co-sponsored by the Senate Indian Affairs Committee and OHA among others, the Pūnana Leo was the most commonly mentioned program and the increase of the current number of Pūnana Leo from 7 to at least 30 by the year 2003 was a priority recommendation.

As presently written the Act does not allow for the expansion of Pūnana Leo to 30 or more sites but instead calls for its "maintenance." The funding level appropriated to be shared by Pūnana Leo with two other entities will not even allow for maintenance but will actually lead to a reduction of sites.

The Pūnana Leo family-based education centers should be funded under Sec. 3806 Native Hawaiian Family-Based Education Centers. It is illogical to do otherwise since the Pūnana Leo is described in the bill itself as a family-based education program and Sec. 3806 is the only section with sufficient national priority and sufficient authorized funding to assure reaching the goals of the Native Hawaiian community regarding expansion of the Pūnana Leo.

The Hale Kuamo'o Hawaiian Language Center was established by the State Legislature at the University of Hawai'i at Hilo with the support of OHA in response to Native Hawaiian requests for a teacher and curriculum development center. It is the state established center described in Sec. 3805(a)(3) and should therefore be clearly stated as such. In addition, its efforts to establish post baccalaureate training of teachers and curriculum developers should be indicated in the bill.

My specific changes to the bill are included below (all changes are indicated in italic type, deletions in brackets, additions underlined):

Section 3805 - NATIVE HAWAIIAN LANGUAGE IMMERSION PROJECT

(a) NATIVE HAWAIIAN LANGUAGE IMMERSION AUTHORITY - In order to continue the state-wide effort to revitalize the Native Hawaiian language

through the Pūnana Leo Project and the State of Hawai'i's immersion project, the Secretary shall make direct grants to:

(1) 'Aha Pūnana Leo for *the continued maintenance of the Pūnana Leo Project, a family-based Hawaiian Immersion preschool program;* family and community programs;

(2) The State of Hawai'i for education support services for the State of Hawai'i's Hawaiian Immersion Program; and to

(3) The State of Hawai'i *to establish a center for Native Hawaiian curriculum development and teacher training* for its Native Hawaiian language curriculum and teacher training center, the Hale Kuamo'o of the University of Hawai'i at Hilo, to expand its current programs and to develop and support post baccalaurate study in Hawaiian language.

(b) ADMINISTRATIVE COSTS - No more than 7 percent of the funds appropriate to carry out the provisions of this section for any fiscal year may be used for administrative purposes.

(c) AUTHORIZATION OF APPROPRIATIONS - There is authorized to be appropriated $1,500,000 for fiscal year 1995 and such sums as may be necessary for fiscal years 1996 through 1999. Such funds shall remain available until expended.

Section 3806 NATIVE HAWAIIAN FAMILY-BASED EDUCATION CENTERS

(a) GENERAL AUTHORITY - The Secretary shall make direct grants to Native Hawaiian Organizations (including Native Hawaiian Educational

Organizations such as the 'Aha Pūnana Leo to develop and operate a minimum of eleven Family-Based Education Centers throughout the Hawaiian Islands. Such centers shall be conducted in either the Hawaiian or English language, and include:

(1) Parent-Infant programs (prenatal through age 3);

(2) Preschool programs for four and five-year olds;

(3) Continued research and development; and,

(4) Long-term followup and assessment program.

(b) ADMINISTRATIVE COSTS - No more than 7 percent of the funds appropriated to carry out the provisions of this section for any fiscal year may be used for administrative purposes.

(c) AUTHORIZATION OF APPROPRIATIONS - In addition to any other amount authorized for the centers described in subsectionn (a), there is authorized to be appropriated $6,000,000 for fiscal year 1995 and such sums as may be necessary for fiscal years 1996 through 1999. Such funds shall remain available until expended.

Testimony in support of

FAMILY BASED EDUCATION

My name is Leialoha Roy-DeAguiar. I'd like to briefly explain how I became involved with the Punana Leo program in Kona.

In December of 1992, I was invited to bring our youngest foster son to a program called Hui Hi'i Pepe. This program was created by the 'Aha Punana Leo organization for children to begin the process of learning the Hawaiian language at an early age along with one of the child's parents.

Hui Hi'i Pepe was formed by interested families who elected to provide their children with an education like none other. The child and parent met three times weekly and learned all instruction in Hawaiian.

There is great need and interest in our community for the continuation of this program because it sets the foundation for further developement, i.e. Punana Leo preschools and papa mala'o or Kaiapuni imersion grade schools.

Beginning with Ka 'Ohana Ola, a pre and post natal class series open to the community, Hui Hi'i Pepe, the child and parent class, Punana Leo preschools, and finally Kaiapuni grade schools, these programs prove that this family based educational system encompasses all aspects of family growth.

The branches of the Punana Leo 'ohana are the following:

Na keiki
Na makua a me ko lakou "extended families"
School staff
Community friends
Business supporters

The efforts of the aforementioned supporters combine to promote and enhance the growth of the children in a positive and loving environment.

One of Punana Leo's main goals is to instill in our children the quality of life which was enjoyed by our kupuna, our teachings reflect this.

Hawaiian was a spoken language, therefore, the daily teachings that were passed on to the children were done at home within the family unit. By utilizing our native speakers and the elder members of our community (kupuna) at Punana Leo, we are able to provide our children with their knowledge in an environment reflective of the home.

In the world in which we live, we find that among hundreds of cultures, the Hawaiian still exists because of the strength that comes from within, the 'ohana, the extended family, and the community. Our families look to Punana Leo to provide them and their children with the essence of what is Hawaiian and to promote continued well being and foster self esteem.

Take the subject of courtesy for example. Courtesies such as respect for the elder, respect for the land and ocean, and for each other are vital in the Hawaiian way of life. When courtesies are lost, communication is non-existant and separation is eminent. The teachings of courtesies are among the highest priorities in Punana Leo curriculum.

The students of the Kaiapuni imersion programs are excellent examples of these teachings. They are well behaved, they possess positive self esteem, and are extremely good role models for the younger children who attend the Punana Leo schools.These same students have shown that they have the capability of achieving higher intellectual goals by being bi-lingual.

Therefore, considering the validity of the above, we as adults should recognize this potential and promote these teachings rather than allowing ourselves to become distracted by far reaching judgements as to which category of funding will enable our vital community based program to continue. We are not people of wealth in a financial sense. We are, however, rich in our culture and language. It is imperative in this changing world that we continue to pass along the essence of who we are to our children. We ask that our funding remain as family based, for that is Punana Leo.

Mahalo.

Testimony of Larry L. Kimura for the University of Hawai'i

Aloha, Senators Inouye and Akaka and Representatives Mink and Abercrombie. My name is Larry Kimura. I taught the highest level Hawaiian language courses at Mānoa for seventeen years before moving to UH-Hilo upon legislative designation of UH-Hilo as the site of the Hale Kuamo'o, the State's Hawaiian Language Center.

I urge that SEC. 3805 (a) (2) reflect Hawai'i legislative intent and University of Hawai'i long range plans that assign specialization in Hawaiian language to UH-Hilo. The Hale Kuamo'o Hawaiian Language Center is already the principle source of curriculum and in-service teacher training for state Hawaiian Immersion and Ni'ihau programs. We cover all curriculum areas including science and mathematics and print a Hawaiian language newspaper for Hawaiian Immersion programs as well. Our work also includes development of modern technological vocabulary and representation for the State in an international Polynesian governments technical vocabulary development effort. State funding for the Hale Kuamo'o has been given to cover elementary school programs. As Hawaiian Immersion moves into the intermediate and high school levels Federal assistance is important to meet expanded needs.

We ask that Sec 3805 (a) (2) also allow for training of curriculum experts and advanced Hawaiian language teachers through development of the first graduate program in Hawaiian. Individuals with advanced training are needed if Hawaiian Immersion is to grow. UH-Hilo currently has the most developed B.A. program in Hawaiian language anywhere and has been designated by the University system for graduate work in the field. The UH-Hilo Hawaiian graduate program is well on its way to reality having been approved by all the appropriate academic committees and the campus Senate at UH-Hilo. Funding is a major hurdle for the state.

Federal assistance enhancing State of Hawai'i initiatives will also help us better serve a national purpose as a model for Native American programs. The Hale Kuamo'o was recently commended by the Center for Applied Linguistics in Washington as an outstanding example of university/local school cooperation and we have been noted in a national Tribal College education publication as the most developed program in a Native American language.

Mahalo for your support. Larry L. Kimura

SENATE HEARINGS: Native Hawaiian Education, Honolulu, March 30, 1994

Mr. Chairman, My name is William Demmert. I am a member of the Tlingit Indian Tribe of Alaska, and Oglala Sioux Tribe from South Dakota. I have worked nationally, internationally, and locally in the field of Indian education for all of my professional life as a teacher, principal, State Commissioner of Education (Alaska), U.S. Deputy Commissioner of Education, and as the Director of Education in the Bureau of Indian Affairs. More recently I served as a university professor in several institutions (Stanford, University of Washington, University of Alaska, Western Washington University). I am also a founding members of the National Indian Education Association and co-chair of the U.S. Department of Education report Indian Nations At Risk: An Education Strategy for Action (1992).

In 1992 I had the distinct pleasure of visiting the Punana Leo Project office and school in Hilo. My visit also included the Hawaiian Language Immersion Program at Keaukaha School and the Hale Kuamo'o Hawaiian Language Center at the University of Hawaii at Hilo. During this visit I was impressed with the quality of programs, and astonished with what the "owners" of the programs had done in the community, university, early childhood program, and in the school.

Ever since the national report Indian Education: A National Tragedy, A National Challenge (1972), I have felt that Native languages were of major importance in the education of indigenous peoples, and that public schools had a major responsibility in promoting retention and development of these languages. While the Punana Leo project is not the sole example of the power of Native American Language programs in the country, it has certainly been one of the most impressive. I have invited national and international attention to the quality of the activity, and to the impressive results of the program. I have also invited members of the program to speak at places like the Stanford University Native Language seminar I organized, and helped arrange invitations to national conventions like the National Indian Education Association Conference. I and other Native American educators view Puna Leo as a national model of excellence.

It seems to me that the Puna Leo experience has to be an important one to Hawaii for it is to other Native communities nationally and internationally. In my experience Native peoples have always seen education as representing a bridge between the larger world community and the smaller Native communities they emanate from. In the past many Native leaders saw those who do well in school as abandoning the Native world, and those who rejected school as defending Native customs and tradition. The Punana Leo has reversed this position. Those who attend the Punana Leo are seen as embracing and defending the Native Hawaiian world and incorporating the challenges of the Native

world as a strength rather than a weakness. Until Native education as a whole can accomplish this change in perspective, education of Natives will continue to falter because many Native people, when threatened or uncomfortable, will depend solely on their original roots as the base of their strength and reject outside influences like school.

There are those who believe that by hiring non-Native anthropologists and national educational experts schools can be radically changed and meet the language, social, and cultural needs of Native students. This has not worked. What works are programs like Punana Leo where the Native mothers, fathers, grandparents, aunts and uncles develop ownership through planning and operating the program. It is theirs and they will not let it fail.

I have been told that the Punana Leo Project has not heretofore had the opportunity to provide testimony for this important piece of legislation. I am glad to see that this is an oversight that is now being corrected. Punana Leo is an important piece of Native education. It must receive state as well as federal support in order to survive. This support is important to long term well being and survival. It is an important model and must be recognized as such.

I have enclosed a copy of a resolution from the Native American Languages Institute, and an article from a Center for Applied Linguistics publication (that I authored).

Thank you for this opportunity to respond to your proposed legislation.

William G. Demmert, Jr. Ed.D
Visiting Professor
Western Washington University

TO: Hawai'i's Congressional Delegation

FROM: Parents of Students, Staff and Supporters of Punana Leo O Maui

RE: Testimony on Native Hawaiian Education Act

DATE: March 30, 1994

Aloha Congress members. Hau'oli makou i ko 'oukou ho'i 'ana mai i Hawai'i.

We would like to begin by extending our mahalo for your support, over the years, of federal funding for Native Hawaiian educational opportunities, and for your current efforts on behalf of the Native Hawaiian Education Act. Coming from Maui we also want to acknowledge Representative Mink's vigorous advocacy of the Native Hawaiian Education Act earlier this month, which was instrumental in defeating an amendment that would have eliminated the Act altogether.

In support of the Native Hawaiian Education Act, we offer the following statements and suggested revisions.

The Punana Leo program began on Maui in 1987 with twelve students. The preschool is presently operating at maximum capacity with 26 students. Interest in the program has grown tremendously in the nearly seven years since the first preschoolers on Maui were greeted in Hawai'i's mother language. This year, we already have 50 children and their parents waiting to be interviewed for the 16 openings that will be available this September. The strong interest in the Punana Leo program, particularly in the Native Hawaiian community delights us and also challenges us all to meet the growing needs of our community.

The present facility in Central Maui can accommodate no more than 26 students; however, if a larger facility were available enrollment would easily double. In addition, parents of preschoolers in distant Lahaina and Hana would like to see Punana Leo sites established in their districts.

One primary reason for this island-wide (and state-wide) interest is that the Punana Leo program requires the active participation of the preschoolers' families. Parents and/or guardians of children enrolled in the program are committed to working a minimum of eight hours a month for the school, in addition to attending a weekly Hawaiian language class and meeting as a parents' group once a month.

These commitments provide a supportive context for our young students and, as importantly, directly engage families in the educational process. Punana Leo has always been family-based and, by its nature, the program reinforces important Hawaiian cultural values by encouraging the continued practice of these values not only within the immediate family but with a larger cultural group.

There are many instances in which the enrollment of one child has resulted in not only parents, but grandparents, uncles, aunts, siblings and even friends of the family becoming involved in the program through its language and culture-based activities. While the actual numbers of Punana Leo graduates may appear to be relatively small, these children are really at the center of a much larger support group -- all of whom share in the educational and cultural benefits.

For these reasons, we support the inclusion of the 'Aha Punana Leo in Section 3805, "Native Hawaiian Language Immersion Authority". Because Section 3805 relates specifically and solely to "revitalizing the Native Hawaiian Language", we feel that it would also be appropriate to include a specific reference to the 'Aha Punana Leo in Section 3806, "Native Hawaiian Family Based Education Centers". The 'Aha Punana Leo activities are very much consistent with the described purposes of Family-Based Education Centers contained in Section 3806 (a) (1)-(4).

We have all witnessed the enthusiastic support and growth of the Punana Leo on Maui. Despite the near demise of the Hawaiian language, your continued support for the Native Hawaiian Education Act allows us to help ourselves, our families, and the larger Hawaiian community. Mahalo.

Kili Namauu

Kauila Kekahuna

Hina Custico

Kanani Kaʻai

I. Kikiloi

Clifford Naʻole

Joseph Kalani Nawahine

Carrie K. Cahill

Helen M. Purdy

Kawika Lozano

Kēhau Laʻanui

Piimaiwa Aiuchi

Dayna Wells

Alvin B. Kualani

Paul A. Kaʻai Jr.

Michael M. Ward

S. Kiope Raymond

Lokani P. Kinimaka

Lukela Cairo

Carrie K. Comer

Mary S. Maunakea

Hauʻoli Kirkland

Nālani Kanuha

Mae Fernandez

Alina Morris

Solomon Kalua

Stacey Davidson

Kaiaokamalie A. Mahoney

Meryl Lynn Hekekiani de Aguiar

Willie C. Medeiros

Michael M. Ward

Paul A. Kaʻai Jr.

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March 28, 1994

Re: H.R.6 SEC 3806 Native Hawaiian Family-Based Education Center

Aloha kakou,

This testimony is a compilation of written testimonies from several concerned parents whose children attend Punana Leo O Kona. Mr. Zachary Kanuha, Mrs. Debbie Kaiiwai-Ray, Mrs. Tana Godden, Mrs. Ku'uipo Tavares and Mr. and Mrs. Richard Conradt.

We, as the parents of Punana Leo O Kona would like to request to be listed under the H.R.6 SEC 3806 Native Hawaiian Family-Based Education Center for funds.

We are a Family-Based Preschool. Our parents group is structured to support our children in their quest for education. We want our children as young as they are to want to be able to achieve academically and to make this goal a part of their Hawaiian identity.

Our parent group keeps our preschool operational. Our parents contribute volunteer hours to maintain the school site, assist the teachers, and produce lessons. We must attend monthly meeting as a parent group where we meet with the teachers and the supervisor to correlate activities, be it fundraisers or lesson plans.

When our parents group was first organized in July 1993, we did not know each other or know about each other. But still we became organized and banded together because we all had the same goal. That goal was to perpetuate the Hawaiian language through our preschool age children. We were then able to work together as a family choosing the head of our family to counsel and organize our parents group.

We became a family because not only we, the parents were involved in our school but our older children and our parents, grandparents and our cousins became involved in our school. We rent a home in Keauhou Mauka which we remodeled to meet the strict codes required by the State of Hawaii. There were many hours which we as a parent group and family members and friends put into the school site working night and day on our school. We were able to begin classes only as of February of this year.

Our parents group bonded together supporting each other in every aspect as a family. Punana Leo O Kona could not function without the firm base of our parents group.

We plan fundraisers almost monthly to assist our parents group in their quest to purchase the home and property in five years. We would like the Keauhou Mauka site

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to be a permanent site for the upcoming generation. Many of our families would like their infants to be able to experience Punana Leo to have the opportunity to be involved in the Hawaiian experience immersed in language and Hawaiian family values.

We are very appreciative of this federal grant, it enables us to run our school, but it is also limited in what it can give us. We still need full-time involvement from our parents in fund-raising activities in order to supply our school with things like a copy machine, laminating machine, and other office equipment and supplies. We even have to clean our school, and help to create new materals for our school because everything we have has to be in Hawaiian.

Besides the federal grant, we have no other income. This is not a supplement for us, it does not provide us with extras. This is what we use to run our schools. Our school supervisor and teachers make less than nine dollars an hour with our teachers aides at five dollars an hour. It is obvious that our staff and parents are one big family and we are all in this for aloha, and for a chance to give our children and ourselves our mother tongue, our culture and our pride as a Hawaiian people.

We would like to see Punana Leo O Kona expanded to various sites throughout Kona. We would like to offer to other Kona families the opportunity to become involved in the Punana Leo program.

Our families are familiar with traditional Hawaiian values and lifestyles and incorporate these experiences into learning activities for our children.

Although our children have been attending classes for only two months we have greatly benefitted from the Punana Leo Program. We have formed new friendships along with our children. We are learning the Hawaiian language along with our children by attending weekly language classes. We want to be able to converse with our child when he or she comes home from preschool. We want to be able to continue the Punana Leo experience in our own homes bringing into our homes not only the language but the values and lifestyles of our grandparents.

We, the parents of Punana Leo O Kona again respectfully request your support to list 'Aha Punana Leo, Inc. to receive funds from H.R.6 SEC 3806 Native Hawaiian Family-Based Education Center.

Respectfully yours,

Maunahina Conradt

Maunahina Conradt, President
Ka Hui Makua O Punana Leo O Kona

78-455 O - 94 - 7

WAIOLA CHURCH
United Church of Christ
P.O. Box 455/535 Waine'e Street
Lahaina, Maui, Hawai'i 96767
PH: 661-4349/FAX: 661-1734

TO WHOM IT MAY CONCERN,

We the undersigned would like to give written testimony to H.R. 6, that would continue six more years of authorization of appropriation for Native Hawaiian Family-Based Education through the Department of Education.

We urge you to restore and include the 'Aha Punana Leo, Inc. as part of H.R. 6. Education is the part and parcel for natives peoples to enable literacy, the common good for all people of all colors and races. To withhold funding for the 'Aha Punana Leo, Inc. would again take away a right that is available for all races. Again the Hawaiian families education would not receive funding as other peoples would. Punana Leo Pre-Schools throughout Hawai'i have been a means for all members of the family to learn and have provided a means for support and enrichment of the family here in Hawai'i.

We the people of Waiola, Maui's oldest Christian Church, and of Lahaina urge you to put back into H.R. 6 funding for the Native Hawaiian Education Act which would include support of the 'Aha Punana Leo, Inc.

Sincerely yours,

Kahu Kekapa P.K. Lee
Pastor

THE UNDERSIGNED GIVE SUPPORT TO THE 'AHA PUNANA LEO, INC THROUGH RESTORING FUNDING FOR THE NATIVE HAWAIIAN EDUCATION ACT INTO H.R. 6.

[redacted]

1. Cynthia Light P.O. Box 12741 Lahaina, Hi 96764
2. Feli Rivera 148 Manula St. Makawao, Hi 96768
3. Jimmy Rivera 148 Manula St. Makawao, Hi 96768
4. Michael Stewart 12-2 Ala Moana St. 96761
5. Leilani Stewart 12-2 Ala Moana St. 96761
6. Kalama Williams 673 Kaakolu St. Lahaina, 96761
7. Henry Kapuhu Jr. 842-Cole st Lahaina Hi 96761
8. Cindy Williams 673 Kaakolu St. Lah. HI 96761
9. Phyllis Rosenthal 842 Kale St. Lahaina, Hi 96761
10. Lindsay Kaopuiki 1028 Wainee St. E2 Lahaina, Hi 96761
11. Teresa Kukahiko 152 Malanai St, Lahaina, HI
12. Earl Kukahiko 152 Malani St. Lah. Hi
13. Patricia Maielua 1260 Aniaka St Lahaina, Hi 967
14. Tawney Maielua 1260 Aniaka Lahaina, Hi. 967

15. Katie Nakuina P.O. Box 1305 Lahaina, Hi. 9676
16. Karen Beko 51 Alulani St. Kihei, Hi. 9674
17. Raymond Beko, Sr. Same as Above
18. Yvonne Nepa 1810 W. Harfside Rd. San Mateo Ca. 94404
19. Kindybelle Dacia 1387 Aimakee Pl. Lah.
20. Rena Gomez 5170 M. Kamehameha St
21. Rose Ann A. Suzuki 4990 Lower Honoapiilani Rd
22. MARTHA KANE 74 Puuola Place
23. [signature] P.O. Box 91 Lahaina 9676
25. Judah. Stanley 5815 Honoapiilani Hy Lahaina 9676
26. [signature] 952 West Campus Ln., Goleta, CA 93
27. Thar. Ca 420 Alamau Rd., Haiku, Maui, Hawaii 967
28.
29.
30.
31.
32.
33.

NORTH SHORE CAREER TRAINING CORPORATION
P.O. Box 396 • Kahuku, Hawaii 96731 • Telephone (808) 293-9204 • Fax (808) 293-2463

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Peter T. Dyer
Calley Haneberg
Allan Parker
Charles A. Ehrhorn
John H. Hirota

Executive Director
Robert F. Comeau

March 29, 1994

The Honorable Sens. Daniel Inouye,
Daniel Akaka, Congressman Neil
Abercrombie, and Congresswoman
Patsy Mink

Aloha:

This letter is written on behalf of the Punana Leo family-based preschool program and their efforts to secure continued funding through the Native Hawaiian Education Act.

Since mid-1993, our organization has helped coordinate efforts to establish a Punana Leo preschool somewhere in the Koolauloa District of Oahu. This effort, stimulated by strong community-based interest and support, has progressed to the point of having identified a site, along with an available vacant structure, in Kahana Valley.

Having the staff of Punana Leo available to us in our pursuit of this objective has been invaluable. They have come to our community meetings whenever asked, and otherwise have made themselves available to guide and encourage us in this complex process. In fact, if they were suddenly unable to continue to provide this moral and technical support, we would be at a loss as to how to proceed, and fear that our efforts to establish the school would collapse.

We fully support continued funding for the Punana Leo family-based preschool program and respectfully ask your assistance in this effort.

Sincerely,

Robert F. Comeau
Executive Director

PŪNANA LEO O KAUA'I

Post Office Box 2093 • Puhi, Kaua'i, Hawai'i 96766 • Phone (808) 245-1755 • Fax (808) 245-8672

March 28, 1994

Senator Daniel Inouye
Senator Daniel Akaka
Representative Neil Abercrombie
Representative Patsy Mink

RE: THE NATIVE HAWAIIAN EDUCATION ACT

Aloha!

This letter was compiled and written by/and-on behalf of the parents of the twenty-two students currently enrolled at Punana Leo on Kaua'i.

As parents of these children, we have witnessed, first-hand, the positive effects that this school and its programs have made on our children, ourselves and our entire family. As a family-based program, Punana Leo 'o Kaua'i, has enriched the lives of our family in many ways. As the majority of us are Hawaiian, this is an opportunity for our children to learn our native language. The many programs surrounding the Punana Leo concept has enriched us and makes us proud of our culture and heritage. We believe it also makes us better members of the overall island community.

We wholeheartedly support the Punana Leo Program, and believe that the Hawaiian community also supports us. In the past, we have called upon the Hawaiian community and community-at-large for their support. We have always been given whatever support we request and have never had any problem in getting community support.

As we understand, if passed, the Native Hawaiian Education Act, would directly impact the Punana Leo Programs. As a parent-group, and members of the Hawaiian community and community at-large, we are strongly opposed to these changes. We, unanimously agree that the Hawaiian community wants the Punana Leo program to continue. However, we urge you to allow the program to continue as a **FAMILY-BASED** program. We also urge that a minimum of 50% of the funds in this section be allocated to the Punana Leo programs, as Punana Leo accomplishes all of the goals of the Family-based section.

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In addition, we would like to acknowledge the Hawaiian Immersion program. The Immersion program is currently funded by the State of Hawaii, and the Dept. of Education, which we feel is very appropriate. However, we do not feel that Federal funds should be used to replace of State funds. We do believe that if any Federal funds are allocated to the Hawaiian Immersion, that it be used to expand the program. Of specific concern is the issue of Native speaking Hawaiian children being denied from entering Immersion. In the past, the DOE has denied Hawaiian speaking children entrance. We feel this is unfair, as english-speaking children in Hawaii, can go to school and use their own language (English). However, Hawaiian-speaking children have been denied. If the Federal government allocates money to this program, they can Force the DOE to accept Hawaiian speaking Native Hawaiians.

In summary, we appreciate this opportunity to give input on this issue. We encourage you to support the Punana Leo program, and allow it to be placed back into the Family-based programs. We further encourage you to allocated at least 50% of family-based funds to Punana Leo.

Sincerely yours,

Melissia Sugai

Melissia Sugai
Pelekikena
Ka 'Ohana Punana Leo 'o Kaua'i

Attachment: (1) Signatures of Parents

Attachment #1
Parent Signature

We, the below parents, acknowledge that we have discussed the attached testimony in regards to the "The Native Hawaiian Education Act", and by affixing our signature, acknowledge that we support this letter.

INTERNATIONAL NATIVE AMERICAN LANGUAGE ISSUES
NALI INSTITUTE

P.O. Box 963 • Choctaw, OK 73020
Central Office • 405/454-3681 or 454-2158
FAX 405/454-3688

THE NALI INSTITUTE SERVES TO EXAMINE NATIVE LANGUAGE AND CULTURAL CONCERNS AND TO EXCHANGE IDEAS AND PROVIDE DIRECTION FOR THE CONTINUAL DEVELOPMENT OF EDUCATION AND RESEARCH OF THE NATIVE LANGUAGE AND CULTURAL ISSUES IN THE AMERICAS

1. **WHEREAS,** the Native American Language Institute (N.A.L.I.) is the only international Native organization focusing exclusively on the indigenous languages of the Americas, and;

2. **WHEREAS,** the Native Hawaiian Education Act is funding the Punana Leo Hawaiian language nest pre-schools through its Family Based Education Provisions based on the family involvement features of the Punana Leo without recognizing its central Native language revitalization feature, and;

3. **WHEREAS,** the Punana Leo pre-schools are serving as a demonstration model for a preschool Native language immersion for Native peoples in the Americas";

4. **THEREFORE BE IT RESOLVED,** that at the 11th annual N.A.L.I. conference, held September 22 - 25, 1991, at Prince George, British Columbia, Canada with over 12,000 delegates from tribes throughout Canada, the United States, Mexico, as well as from Native Pacific Island peoples, urges that the Congress of the United States authorize the Native Hawaiian Education Act, and;

5. **BE IT FURTHER RESOLVED,** that the Family Based Education provisions be strengthened and expanded to require the teaching of Hawaiian language and culture with priority given to programs taught through the Hawaiian language and culture.

Shirley Brown
Doris Belesle
Carl Downing
Harlene Green
Patricia Locke
Glenda Barrett

EXECUTORS: Shirley Brown • Harlene Green • Doris Belesle • Patricia Locke • Carl Downing • Glenda Barrett
LEGISLATIVE COMMISSION: Patricia Locke • Joan Webkamigad • Verna Graves

78-455 O - 94 - 8

Puke 2, Helu 4 Kau Wela 1992

Ke Kuamo'o

HAWAIIAN IMMERSION STUDENT WINS ENGLISH AWARD

William H. Wilson

I saw, I saw that wave,
I saw it tower up as high
as the soaring birds above it.
It was like a plane taking off from its
runway,
it was a mountain of water,
Then it slammed massively upon itself,
forming the most hollow barrel,
it is a sculpture of God
made for man to surf.

The top fifth grade free verse English poetry writer in the State of Hawai'i studies all his school subjects, including English, through Hawaiian! Kekua Burgess of the Kaiapuni Hawai'i program at Keaukaha Elementary in Hilo won the competition among fourth through sixth graders in the public schools in April. He is the son of Kekoa and Terry Burgess.

Kekua's accomplishment is more than a personal victory, it is a powerful statement regarding education through the Hawaiian language. In Hawaiian immersion programs such as the one at Keaukaha Elementary, no English is taught until the fifth grade when one hour a day in reading and writing English is introduced in the manner of a second language. This feature has drawn criticism from those who believe that Hawaiian should not be used as a language of education in the same way as English even though both Hawaiian and English are official languages in Hawai'i.

Although Hawai'i's public school system was once entirely Hawaiian language based, education in Hawaiian was outlawed when the Hawaiian Monarchy was overthrown and only made legal again in 1986. The original political ban was later justified by contending that Hawaiian culture and education are incompatible - a position that is challenged by the fact that the Monarchy's Hawaiian language schools produced a higher literacy rate in Hawai'i than that of any Western nation in the eighteen hundreds. Linguists also claim that the English taught in Hawai'i schools before the ban on

Hale Kuamo'o: Kulanui o Hawai'i ma Hilo
Helu Kelepona: (808) 933-3342/479 Helu Kelepa'i: (808) 933-3686

Hawaiian was a more standard variety than that now generally used by Hawaiians.

Kekua is in the lead Kaiapuni Hawai'i class at Keaukaha Elementary - a mixed group of seven fifth graders and eleven fourth graders. When the fifth graders began English instruction last fall, two of the seven were designated Gifted and Talented in English and the others are all doing as well as, or better than, the children in English classes at Keaukaha. All Kaiapuni Hawai'i children, even those who use only Hawaiian at home, speak English which they absorb from the community, television, and non-Hawaiian speaking family members. Even without formal instruction in English reading and writing, most children begin to transfer their skills in reading and writing Hawaiian to English on their own by the fourth grade. Kekua's sister Lahela, a second grader, is already reading English books on her own.

Kaiapuni Hawai'i education grew out of the Pūnana Leo preschools and is now in five DOE elementary schools. Kekua's father explains "Kekua entered the program in second grade. We enrolled his sister in the Pūnana Leo and Kekua wanted to speak Hawaiian too. It was especially hard for him at first as a late entrant but he picked up fast. Now he uses quite a bit of Hawaiian outside of school with his friends and also at home. We are very proud of Kekua's English award but prouder still that he is opening the way for our Hawaiian language and our Hawaiian tradition of academic excellence to live again."

LĀ KŪKAHEKAHE

Ua ho'okumu 'ia ka Lā Kūkahekahe ma Hilo nei i ka makahiki 1979. He lā ia e hui like ai ka po'e 'ōlelo Hawai'i o ka mokupuni 'o Hawai'i a me nā mokupuni 'ē a'e, no ka pono o ke ola o ka 'ōlelo 'ōiwi o ka 'āina. Ma kēia lā kākou e ho'oikaika ai i ko kākou 'ike 'ōlelo makuahine, inā nō he kupuna po'ohina a i 'ole he wahi pēpē li'ili'i.

Mahalo e nā haumāna o ke kula ki'eki'e o Hilo no nā leka e pili ana i ka Lā Kūkahekahe. Hau'oli mākou i ka lohe 'ana i ko 'oukou mau mana'o. Eia hou, e nā haumāna a me nā kumu, e ho'ouna 'oukou i kā 'oukou mau leka kekahi!

Aloha e nā hoaaloha o ka hale kuamoʻo,

Maikaʻi ka lā ma UHH. ʻAʻole au maopopo loa i ka ʻōlelo Hawaiʻi akā ua leʻaleʻa. Aia au ma ka makahiki ʻekahi. Hoihoi loa au i ka ʻōlelo Hawaiʻi. Haʻaheo au i koʻu ʻōlelo Hawaiʻi ʻana. Mahalo nui loa.

Kamakani Wright

Mahalo nui loa no ka lā maikaʻi. Ka Lā Kākahekahe. Ua leʻaleʻa nō. ʻAʻole i maopopo loa iaʻu akā ua hoʻāʻo au. Makaʻu au i kekahi manawa no ka moa aia au ma kekahi hui me ka poʻe like ʻole. Ua leʻaleʻa ka hīmeni ʻana.

Kahealani Samson

Ua hele au i ka Lā Kūkahekahe i ka lā kumukūkahi o kapele. ʻOluʻolu nā poʻe a he lā nanea ia. Ua leʻaleʻa iaʻu. Ua haʻaheo au me ka haʻaheo. Makemake au e hoʻi i kēia makahiki aʻe.

Nālani Grube

Ke Kuamoʻo Kau Wela 1992, ʻaoʻao 2

KŌMIKE MĀKUA PŪNANA LEO O WAI'ANAE
P.O. BOX 1848
WAI'ANAE, HI 96792

March 25, 1994

The Honorable Daniel K. Inouye
United States Senator
Prince Kuhio Federal Bldg. Room No. 7325
Honolulu, HI 96813

Aloha Senator Inouye

This letter of testimony is in support of the 'Aha Punana Leo in reference to H.R. 6.

As parents and supporters of Punana Leo, we graciously ask that you place the 'Aha Punana Leo program back to the Native Hawaiian Family-Based Education Centers and that the appropriated funds be specifically for the 'Aha Punana Leo program. The Punana Leo program should not be segregated because of its language as stated in H.R. 6 bill. The Punana Leo accomplishes all their goals of the Family-Based section through Hawaiian. It is with good intentions that the program was placed under the Native Hawaiian Language Immersion Authority, however the Punana Leo program is in fact a Family-Based Education program and should be in the appropriate section.

Our children are educated through the medium of the Hawaiian language. It is this pre-school that requires total family involvement. Because of the requirement to become involved with the school, we as parents find ourselves supporting and defending issues that concerns the future of our children's education and the future of the Punana Leo programs. Without federal monies the 'Aha Punana Leo can not offer other communities to open new sites. If the 'Aha Punana Leo is to remain in the Native Hawaiian Language Immersion Project, with the limited funds there, there will never be an opportunity to open new sites.

Therefore, we the parents and supporters of the 'Aha Punana Leo strongly agree that the 'Aha Punana Leo Family-Based Education Hawaiian Language Immersion Program be placed in the appropriate section which is, The Native Hawaiian Family-Based Education Centers.

Mahalo nui loa

Brendalee M. Ana
Brendalee M. Ana
President

"E OLA MAU KA OLELO HAWAII"

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page 2
To: United States Senator Daniel K. Akaka
United States Senator Daniel K. Inouye
United States Congressman Neil Abercrombie
United States Congresswoman Patsy Mink

We the undersigned support the decision to be placed in the appropriate section of H.R 6, "The Native Hawaiian Family-Based Education Centers", as stated on the previous page

1 Alberto Kauila
2. Aukai Piper
3. Gunda Faea
4 Shelly Kamb
5. Kadene Kahikane
6. Sweets Wright
7. Zeloi + Eason Hoh
8. Hollis Silva
9. Cheryl Torres
10. [illegible]
11. Mapuana de Silva
12. M. Ululani Chock
13. Kalei'alani Silva
14. Michael P. Kahikina 668-1033
15. ~~Naomi~~
15. Naomi L. Kahikina 668-1023
16. Charmaine Kk. Mokiao 696-6116
17. Robert a.s. Mokiao 696-6116
18. Ululani Glass 668-8813
19. Lawrence Glass 668-8813
20. Owen Kawika 696-9416
21. Hale Kau
22. Daniel K. Wai
23. Ilana Tsuji
24. Rene Pestana
25. Shannah Lum

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696-6525
689-0921
668-7513
696-1881
696-7485 message only
696 6778 Lt mess.
696 6178 " "

668 7650
689-0584

(26) Joseph Ryan 696-9000
27. Kehaulani Ryan 668-6114
28. Michelle Campbell 668-8838

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Mamo B. Aki
Kamaile Elementary School
85-190 Ala Akau St.
Wai'anae, Hawai'i 96792

April 7, 1994

The Honorable Senator
Daniel K. Inouye
United States Senate
Committee on Indian Affairs
Washington, DC 20510-0450

RE: Re-authorization of The Native Hawaiian Education Act

Dear Senator Inouye:

Presently, I am serving as the Parent Involver with the Native Hawaiian Special Education Project (Pihana Na Mamo) at Kamaile Elementary School in Wai'anae. Our staff consists of three part-time teachers, a Master Teacher and myself. With the high percentage of students of Hawaiian ancestry enrolled here comes a responsibility to see that their specific educational needs are met. Through our program we have been able to reach the students and parents in a positive way.

In the classroom our students are given individual assistance as the teacher directs the lesson for the entire class. On certain days our students are taught by engaging in enriching activities with a more "hands on" approach. Some of these activities have included planting and caring for a vegetable garden, harvesting and cooking the produce. Native Hawaiian plants are also grown and the children are taught their value in the classroom, the home and in the community. Arts, crafts and science projects that simulate active volcanoes, canoe building, natural water cycles and the like, along with building self-esteem and pride in the rich cultural heritage that is theirs, have meaningfully contributed to the progress of our students. This has been made possible through the 'Pihana" program.

Until the implementing of this program there were no provisions for the all-important home visitation, where the parents of our children could freely express their concerns and hopes regarding the education of their young. This personal contact has built a warm feeling of connectedness between the school and the home for them. Additionally, it has created a friendly, open communication which makes possible the smooth exchange of vital information from the teacher(s) to the parents. I have had parents express deep emotion (tears) during my visits. Just knowing that someone from the school can take the time to show concern for them and their children and to simply listen to their

expressions, ideas and problems, has been a tremendous relief and comfort for these parents. Developing their confidence and instilling within them a co-operative spirit and a continuing desire to encourage their children to persevere in their academic and character growth is most certainly a worth-while task.

Building a close bond between the home and the school takes TIME! The impact on the children will be powerful! In order to realise and fully experience the desired outcome of this goal and the successful end it could bring to our children, there must a continuation of The Native Hawaiian Education Act. Do not "dead end" this path and deprive these people of the direction and help they need and deserve.

Thank you for your kind consideration.

Sincerely, with fond Aloha,

Mamo B. Aki

Mamo B. Aki, Parent Involver
The Native Hawaiian Special Education Project
Pihana Na Mamo

STATE OF HAWAII
DEPARTMENT OF EDUCATION
KAMAILE ELEMENTARY SCHOOL
[illegible] ALA AKAU STREET
WAIANAE, HAWAII 96792

April 4, 1994

Senator Daniel Inouye
United States Senate
Committee of Indian Affairs
Washington, DC 20510-0480

RE: Reauthorization of the Native Hawaiian Education Act

Dear Senator Inouye:

Kamaile Elementary School is one of the original pilot schools whose students, teachers, and community have benefitted from the Native Hawaiian Project (NHP). Kamaile has approximately 60% of the students with Hawaiian heritage, 85-90% of the families of low to welfare recipients, 7% of the761 student enrollment are in special education, and more than 60% of the students in grades 3 and 6 score in stanines 1-3 on the Stanford Achievement Test - 8 in reading and math.

The Native Hawaiian Project has been in existence for approximately 3 years with it's major objectives to benefit both parents and students with disabilities. The parental concerns to have the school communicate with them so families have a better understanding of their child's educational needs cannot be emphasized more. I feel this component is a vital link between the school and the parents; NHP's parent involver has coordinated various Native Hawaiian Project meetings to establish a rapport with the families. These meetings and learning sessions involved parents to learn more about their child's disabilities, how to help them learn through hands-on/realistic approaches, and how to develop better relationships with their child to improve their child's self-esteem. Many NHP meetings are coordinated with the school's Parent Community Networking Center so the educational benefits went beyond the targeted students and families.

The students who are targeted for the NHP activities received direct benefits from part-time teachers (2), parental involver, and a Master Teacher. Some of the exciting things the children are involved with are:

- the development of self (identity, self-worth, self-control, inner drive, goal setting, etc.) through various activities such as gardening, Hawaiian arts & craft, field trips to Mt. Kaala (Native Hawaiian farm on the Wai'anae Coast), small group sessions to discuss concerns/feelings that are not normally shared with adults.

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER

. the special education students at Kamalle Elementary School are integrated with regular education students. The extra classroom assistance from the part-time teachers and master teacher helps the children especially in grades 4,5,6, deal with homework, class assignments, and social problems that arise in class or school.
. the establishing relationships between adults and children is an important factor for many Hawaiian and Polynesian children. They seem to use their developed six sense of feeling the adult out (sincerity, honesty, motives, etc.) before allowing the adult to become part of their lives. This establishment of positive "feelings" is an important link to helping these children succeed and learn coping skills to succeed.
. the establishment of trust between the students and adults, the child usually become receptive to learning skills he/she had difficulty doing in small groups or individual sessions.
. the classroom teachers were provided techniques, learned from the close relationship between adults and students, from the master teacher in teaching and managing the student.
. the follow-up sessions with students who have left Kamalle Elementary and are now attending Wai'anae Intermediate. These sessions are to assist the students in coping with the adolescent uncertainties - how to seek help when needed, how to ask the right questions to get what's needed to solve problems, knowing who and where to turn to for help, how to keep up in school with studies and personal problems, and just feeling good about themselves because someone spent time to talk and see them.

I personnally feel the re-authorization of funds for the Native Hawaiian Education Act would be benefical to the students (immediately and in the future), parents, community, and school personnal. Please use your influences to recommend continued financial support for this program.

Sincerely,

Alvin A. Alhara
Principal

Weinberg Village
Haleiwa, HI 96712
April 5, 1994

United States Senate
Commitee on Indian Affairs
Washington D.C. 20810-1480
Senator David K. Inouye, Chairman

Dear Senator Inouye,

This is a personal evaluation of Lorraine McShane of the Pihana Na Mamo - Native Hawaiian Project.

The Native Hawaiian Project has assisted many students and their parents residing in the Weinberg Village, a temporary housing facility for the homeless in our community

The project personnel coordinates an after school youth center where the children can go for tutoring, Hawaiian crafts, hula, and sports activities.

We as parents has also joined in the activities, with our children and teenagers.

We as families seems to interact well, even though many different cultures, are present. (Activities are open to all Hawaiian, Samoan, Filipino, etc.)

We as concerned parents has been acknowledge that the Native Hawaiian Project may not benefit our Community Needs.

We the parents believe that we should continue to have the Parent Coordinator Involvement Lorraine McShane and the Pihana Na Mamo - Native Hawaiian Project Funded.

With her love, caring, and strength is a necessity to Community Needs. We the parents support the Reauthorization of the Native Hawaiian Education Act which supports projects such as these.

Mahalo for your time!
Concerned Parents from
Weinberg Village

STATE OF HAWAII
DEPARTMENT OF EDUCATION
KAMAILE ELEMENTARY SCHOOL
95-190 ALA AKAU STREET
WAIPAHU, HAWAII 96797

April 6, 1994

Senator Daniel K. Inouye
United States Senate
Committee on Indian Affairs
Washington D.C. 20510-0480

Dear Senator Inouye,

I am addressing this letter to you regarding the Native Hawaiian Project here at Kamaile Elementary School in Waipahu, which is funded by the Native Hawaiian Education Act.

In 1991, when the project was accepted by then principal, Mr. Michael Miyamura, Kamaile Elementary population of Native Hawaiian students was approximately 88%. Out of this, over 50% of these Native Hawaiian students were considered Special Education or At-Risk students. With the high number of Native Hawaiian students, Mr. Miyamura felt that a program like the Native Hawaiian Project would benefit the students, teachers, and staff as well as the community.

As an educator who has been working out in the Waipahu area for the past eight years (five years at Waipahu Elementary and the last three at Kamaile), I feel that this program has not only assisted the students with their academics but also project a positive self-esteem/self-image of themselves and their attitude towards education. Many of the activities we do at our school involves not only the teachers and students but also we get the parents/families of these students involved with their childs' education and growth.

NHP provide academic as well as social growth for the students who were having difficulties in the regular classroom setting. NHP also provide enrichment activities for the Native Hawaiian students not provided in their regular classroom. (ie. Native Hawaiian garden - use of Science, Mathematic, Writing, and Reading while having the students actually plant and care for their garden.) Another area we are working on is involving the parents and relatives to get involved with their childs' education process. We have provided the parents/relatives workshops, open house - informal meetings, resources - materials they can borrow and use, and a link within the school setting to come and talk about any problems or concerns they might have about the school, their child or themselves.

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER

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Without the Native Hawaiian Project at Kamalle Elementary School, I strongly feel that many Native Hawaiian students will fall " between the crack" of society. That is, many would drop out of school or seek government assistances later in life. Again, as an educator within the State of Hawaii and a teacher in the Waianae area of Oahu, I strongly support, with the children of Native Hawaiian ancestry in mind, the reauthorization of the Native Hawaiian Education Act.

Sincerely Yours,

Brian T. Kanakuri

Brian T. Kanakuri
Native Hawaiian Project
Resource Teacher

84-510 Farrington Hwy.
Wai'anae, Hawai'i 96792
April 5, 1994

Honorable Daniel K. Inouye
United States Senate
Committee on Indian Affairs
Washington, D.C. 20510-6450

Dear Mr. Inouye:

Seventeen years ago as a part-Hawaiian Elementary School Teacher working in the state of Washington within a position funded by Title IV-A of the Indian Education Act for Native American children , I expressed my hope to you, via a letter, that one day native Hawaiians would be recognized in such a way that they too would be able to create programs for the benefit of Hawai'i's native children similar to those found in Indian Education programs throughout the mainland U.S. and Alaska. At the time it was not a popular idea with everyone including the native Americans I came to know and therefore I was encouraged, over the years, after returning to Hawai'i to see the various changes that have come about as the result of the Native Hawaiian Education Act and how it has funded some important projects that should be continued in our schools and communities here in Hawai'i.

Pihana Na Mamo and other such programs are still rather young and it behooves us to seek their continuance since it took so long to have the opportunity and the support of federal funding to get where they are today.

Currently, I am a classroom Teacher at Kamaile Elementary in Wai'anae and I have experienced first hand how Pihana Na Mamo encourages and enhances the general curriculum of the target population via the use of hands on experiences, field expeditions, and remedial help within the classroom setting. This program is a contributor toward heightened self-esteem and it is my hope that not only will appropriations for the Native Hawaiian Act be reauthorized but that these programs will see themselves in even a stronger position to expand.

Thank you for your years of service and support for our state and may you continue to forge the way for federally endorsed opportunities that will benefit the needs of native Hawaiians.

Sincerely,

Traci L. Kane'

68-053 Akule Street, #413
Waialua, HI 96791
April 5, 1994

United States Senate
Committee on Indian Affairs
Washington, D.C. 20810-1480
Senator Daniel K. Inouye, Chairman

Dear Senator Inouye,

This is a personal evaluation of Lorraine McShane of the Pihana Na Mamo - Native Hawaiian Project.

Lorraine McShane is an asset to Haleiwa Elementary School. She is always willing to kōkua and is a team worker.

Also, she shows genuine affection for our children. She loves to help the children by tutoring and supervising them.

Lorraine goes the extra mile and volunteers readily. I like her and I respect her as my colleague.

In closing, she is very imaginative and provides wonderful experiences for the children with fishing, farming, reading stories, singing songs, and so on.

I believe that we should continue to have Lorraine McShane and the Pihana Na Mamo - Native Hawaiian Project funded. I support the Reauthorization of the Native Hawaiian Education Act which supports projects such as these.

Sincerely,

Audrey Corpuz
Kindergarten Teacher,
Haleiwa Elementary School

Haleiwa Elementary School
Haleiwa, HI 96712
April 5, 1994

United States Senate
Committee on Indian Affairs
Washington, D.C. 20810-1480
Senator Daniel K. Inouye, Chairman

Aloha Senator Inouye,

I am writing to inform you on the successful Native Hawaiian Project that is our good fortune to have at Haleiwa Elementary School. Lorraine McShane is always eager to support the Hawaiian Studies Program in volunteering her services in our Hawaiian Plants Garden by sharing her skills with our children. Right now I am in rehearsals with grades 4 in preparation for May Day and again she comes (when time allows) and supports the Kupuna. She truly gives her all when she is involved with any project. Goes the extra mile whenever needed.

Her love for the children is beautiful. They respond and behave very well under her tutelage. (A rarity in most cases.) We, and the children need her continued presence on campus and would be most happy if the Pihana Na Mamo - Native Hawaiian Project continues. She services our school with "aloha" (sharing, caring, in harmony with all). I support the Reauthorization of the Native Hawaiian Education Act which supports projects such as those.

Mahalo for your time!

Kupuna Dorothy K. Awai
Haleiwa Elementary School

Kupuna Rita Sanchez Hv. 4
Rita Sanchez E.A.

Weinberg Village
Haleiwa, HI 96712
April 5, 1994

United States Senate
Committee on Indian Affairs
Washington, D.C. 20510-1460
Senator Daniel K. Inouye, Chairmen

Dear Senator Inouye,

The Native Hawaiian Project has assisted many students and their parents residing in the Weinberg Village, a temporary housing facility for the homeless in our community. The project personnel coordinates an after school youth center where the children can go for tutoring, Hawaiian crafts, hula, and sports activities. Many of the parents have also joined in the activities, both with their children or teenagers, and with other adults. The families seem to interact well, even though many different cultures are present. (Activities are open to all-Hawaiian, Samoan, Filipino, etc.) Because of the involvement of the project, the personnel has developed close links with the residents and is frequently call upon to act as liaison because she is trusted there.

This program has been of great benefit to our community's Hawaiian students and their families. I strongly endorse the Reauthorization of the Native Hawaiian Education Act which supports projects such as these.

With Warmest Regards,

Mal Leona H. Kalima
Case Manager/Haleiwa Weinberg Village

STATE OF HAWAII
DEPARTMENT OF EDUCATION
KAMAILE ELEMENTARY SCHOOL

Dear Senator Inouye,

I am writing in support of the Native Hawaiian Project (Pihano Na Mamo) that Kamaile Elementary is currently enjoying. Made possible through the Native Hawaiian Education Act, the program has aided students, parents and school staff to implement lessons that instill pride, self-esteem and confidence.

Having the privilege of putting the lessons to action has made a big difference for the "at risk" student as well as those in Special Education. Their attitude is one of enthusiasm as they participate in various "hands on" projects. Our Native Hawaiian Garden is one example. Sharing in the cultivating of the garden has been an incentive to do their best in their academic subjects. As in any other projects that we prepare for them, we try to make learning enjoyable. Other students who see this ask to be included in NHP. As a result, teachers and parents have seen much improvement in their child's work and participation in class discussions.

Our parents have also expressed their appreciation for the resources and activity packets that are sent home with their children. In this way, parents are encouraged to do things together with their children and learn right along with them. They are grateful that such a program exists to help their children maintain a high level of interest in education so that they do not give up as they get older. They have seen the eagerness to learn in their children. Please don't let that eagerness wane or diminish. The Native Hawaiian Project is very important to our school and community. Programs such as these will have far reaching benefits as our children grow to be members of society with much to contribute.

I hope that you will find this program of great worth to our educational system and give it a chance to develop toward its fullest potential.

Sincerely Yours,

Valerie T. Main

Valerie T. Main
Part Time Teacher
Kamaile Elementary School

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER

Haleiwa Elementary School
Haleiwa, HI 96712
April 5, 1994

United States Senate
Committee on Indian Affairs
Washington, D.C. 20810-1480
Senator Daniel K. Inouye, Chairman

Dear Senator Inouye,

Lorraine McShane has provided much empathetic assistance to both our children and parents during this school year. We have a fairly large proportion of Hawaiian and part-Hawaiian youngsters, and Lorraine has been able to build a high degree of trust between these children and herself. This has enabled her to assist them with academics, and she has willingly gone into classrooms to do so whenever her schedule permits. Teachers have requested her assistance for children who are having difficulty with assignments.

Lorraine has also worked in the after-school tutorial program for Weinberg Village, the temporary home for many of our children who are otherwise homeless, and her enthusiasm has helped in our effort to keep these youngsters a full part of the larger school community.

Lorraine's efforts have gone beyond the tutorial, as she is a committed member of our PCNC, participating in activities with our parents. She, ably assisted by the volunteer work of her husband, has also continued to keep our Hawaiian Garden viable, thus enabling many children to participate in experiences with growing native plants.

It is my hope that the Pihana Na Mamo program will be continued in succeeding years, as it fulfills a very definite need at Haleiwa Elementary School and in our Waialua/Haleiwa community. I support the Reauthorization of the Native Hawaiian Education Act which supports projects such as these.

Sincerely,

Patricia B. Raines
Principal, Haleiwa Elementary School

Nami-Anne Dolan/Counselor

Waialua High & Intermediate School
67-160 Farrington Highway
Waialua, HI 96791
April 5, 1994

United States Senate
Committee on Indian Affairs
Washington, D.C. 20810-1480
Senator Daniel K. Inouye, Chairman

Dear Senator Inouye,

Our Native Hawaiian Project started three years ago with a team of part-time teachers assigned to the Waialua Complex (our intermediate and high school and its 2 feeder elementary schools). This year because of budget cuts, our project has retained only the parent facilitator component. Even though we only have one part-time person left, she has been able to accomplish much for our Hawaiian students, their parents, teachers, and related agencies. She has been a vital link between each of the role groups, promoting drug free activities both in and out of school in the areas of cultural heritage, sports, cultural pride, crafts, life long learning, and intercultural collaboration.

Just a few of benefits of this position:

- Assistance to parents at IEP meetings
- Liaison between families and school
- Parent "home learning" workshops
- Follow up on school communications
- Out reach for parent involvement in school activities
- Follow up on school related concerns
- Child focused activities (ie. Reading Room, The Hawaiian Garden, Music, Sports, Hawaiiana and Crafts)
- Parent focused activities (ie. Aerobics, volleyball, Hula, crafts, Hawaiiana, etc.)
- Facilitation of parent school involvement (ie. child care transportation, self-esteem workshops)
- Facilitation of parent/teacher workshops (ie, monitoring classes during parent meetings, recording stories, Hawaiiana at the Halau, computer room workshops, collecting parent questionnaire information.
- Liaison between families and agencies (ie. Parks and Recreation, Welnberg Village, Hawaii Human Development, System of Care, Family Assistance Program, Liliokulani Trust, Honolulu Community Action Program, Alu Like, and Senior Citizens)

This program has been of great benefit to Waialua's Hawaiian students and their families. We strongly endorse the Reauthorization of the Native Hawaiian Education Act!

Sincerely,

Karen Kawachi

Karen Kawachi, Coordinator
Pihana Na Mamo Project, Waialua Complex

WAIALUA UNITED CHURCH OF CHRIST
67-174 FARRINGTON HWY. P.O. BOX 993 WAIALUA, HI 96791
DAVID B. MILOTTA, PASTOR (808) 637-8834

United States Senate
Committee on Indian Affairs
Washington, D.C. 20510-1480
Senator Daniel K. Inouye, Chairman

April 8, 1994

Aloha Senator Inouye:

I am writing to you on the successful Native Hawaiian project that has been a blessed fortune to have on the North Shore of Oahu.

Lorraine McShane has supported the Hawaiian Studies Program in volunteering her service in such positions as:

Parent "Home Learning" Workshops
Liaison between families, schools & agencies (ie: Waimberg Village, Hawaii Human Development, Haleiwa Elementary School, Waialua Elementary School, Honolulu Community Action Program, Senior Citizens etc.)
Follow up on school communications & concerns
Child Activities (ie: Reading Room, Hawaiiana Arts & Crafts, Computer Room Workshops etc.)

My husband and I met Ms. McShane when we were homeless on the beach at Mokuleia in 1991. At that time she was outreaching to the homeless children and parents. We have seen her warmth, love and sharing being extended that resulted in their trust in her. Ms. McShane continues to work with these children and parents on a regular basis.

I strongly support and endorse the Reauthorization of the Native Hawaiian Education Act which supports projects as mentioned.

Aloha Ke Akua,
Roberta AhLoo
Stewardship & Missions Committee

David Milotta, Pastor

Brenda J. Peters
Kamaile Elementary School
86-180 Ala Akau Street
Wai'anae, Hawai'i 96792

April 6, 1994

Senator Daniel K. Inouye
United States Senate
Committee on Indian Affairs
Washington, DC 20510-0450

Dear Senator Inouye:

As one of three part-time teachers here at Kamaile Elementary School, I am addressing this letter regarding the Pihana Na Mamo Project which was founded by the Native Hawaiian Education Act since 1991.

As a concerned parent and a 15-year resident in the Wai'anae District of Oahu, I have experienced first hand how this project has enhanced the academic growth of our students to progress to their individualized potential.

The results have been overwhelming, students whom we've worked with, those who have been identified as academically "at risk" have moved on and do not meet the requirements of special education any longer, which is our project aim. Along with the many evaluators that visited Kamaile Elementary School, who only had favorable responses were pleased with the interviews and the use of hands-on curriculum projects.

I thank you for the opportunity given to me for the past three years to assist the native Hawaiian children. It would be unfair to the children of Hawai'i if the Native Hawaiian Education Act were not re-authorized. I strongly support the Pihana Na Mamo Project (NHP), and am eager to see the Native Hawaiian Education Act re-authorized.

Sincerely,

Brenda J. Peters

Brenda J. Peters
Pihana Na Mamo Part-Time Teacher
Kamaile Elementary School
Wai'anae, Hawai'i

HAWAII
HUMAN DEVELOPMENT

1130 SOUTH KING STREET, SUITE 901 D-E
HONOLULU, HAWAII 96814
PHONE (808) 523-0638 FAX (808) 334-0339

GEORGE ORTIZ, PRESIDENT MARICELA MONTERRUBIO, CHAIRPERSON

United States Senate
Committee on Indian Affairs
Washington, D.C. 20810-1480
Senator Daniel K. Inouye, Chairman

Dear Senator Inouye,

The Native Hawaiian Project has assisted many students and their parents residing in our community. Hawaii Human Development is currently collaborating with Lorraine McShane, a parent-school liaison with the Pihana Na Mamo program, to run an after school youth center in Haleiwa where the children come for homework assistance and other tutoring, computer instruction, Hawaiian crafts, hula, and sports activities. The success of the program can be noted by the children's improved grades in school as well as by the increased participation of their parents in school activities.

The Native Hawaiian Project has enabled this program to establish important parent-school linkages. The liaison has developed close rapport with the residents and, because she is so well trusted by parents, children and teachers, is frequently called upon to help bridge the all too frequent gap between school and home. Programs such as Pihana Na Mamo strengthen our cultural heritage and keep many otherwise at-risk kids on purposeful paths. I strongly endorse the reauthorization of the Native Hawaiian Education Act which supports projects such as these.

Sincerely,

Tim Donahue

Tim Donahue
Educational Programs Coordinator

STATE OF HAWAII
DEPARTMENT OF EDUCATION — LEEWARD DISTRICT
OFFICE OF DISTRICT SUPERINTENDENT

April 8, 1994

The Honorable Senator Daniel K. Inouye
United State Senate
Committee on Indian Affairs
Washington, D.C. 20510-0450

To the Honorable Senator Inouye:

I am writing in response to testimony needed in support of the re-authorization of the Native Hawaiian Education Act.

As both an educator and a project advisory board member of our district's Native Hawaiian Project - Pihano Na Mamo, I strongly feel our schools have benefited through the funding of our project. The project has enabled our teaching staff to more effectively work with our youngsters.

Once a learner, now an educator in this educational system, there now seems to be an acknowledgement of a "community of learners of Hawaiian ancestry who came into a school system with differing values, beliefs and learning styles "which without the intervention of the Native Hawaiian Project - may otherwise not be conducive to maximizing the learners potential.

As a result of our projects pre-referral, parent training and staff development, the project enables us to be proactive rather then reactive with our youngsters. The project enables us to appreciate our youngsters in their community and teach to their needs and potential. The project then enables us to continue to foster a sense of self worth/dignity in our culture.

In closing, is is with a deep sense of commitment to the youngsters with special needs - that I ask for you continued support of the re-authorization of the Native Hawaiian Education Act.

Respectfully Submitting,

Luana Na'a no-Nakano

Luana Na'a no-Nakano
Leeward District Office
Resource Teacher

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER

78-455

STATE OF HAWAII
DEPARTMENT OF EDUCATION — LEEWARD DISTRICT
OFFICE OF DISTRICT SUPERINTENDENT

April 7, 1994

Senator Daniel Inouye
United States Senate
Committee on Indian Affairs
Washington, D.C. 20510-0450

Dear Senator Inouye:

Upon the initial onset of providing a parent involver program at Nanaikapono Elementary School, many different factors were considered: the type of community involvement expected; the means and strategies to work with parents; and most importantly, the overall impact and benefits the native Hawaiian students would receive. The key factor in connecting all of this is the parent involver. To say the least, the undertaking of this job is overwhelming in itself.

Through the course of the years, the school has shown tremendous growth in terms of providing the true meaning of "ohana", be the efforts the parent involver has set to link the home life with that of the school. Several workshops have involved both the parent and the student working together on tasks that strengthen and reinforce effective parent interaction. The parents within the community are given the opportunity to participate in parenting inservices that would enable them to become responsible parents.

The underlying assumption for all of this is the premise that through the training, the parents of native Hawaiian students would be contributing members of the Nanakuli Community and would be able to instill these values to their offspring. The initial efforts that have been started has shown that impact and continuation of these efforts need to be reinforced in order for the students of the community to thrive.

Respectfully Submitted by,

Carlyn Fujimoto

Carlyn Fujimoto
Leeward District, Resource Teacher

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER

John Waihee
Governor

Dr. Herman Aizawa
Acting Superintendent

Kapolei Elementary School
91-1159 Kamaaha Loop
Kapolei, Hawaii 96707

April 7, 1994

The Honorable Senator Daniel K. Inouye
United States Senate
722 Hart
Senate Office Building
Washington, D.C. 20510

Dear Senator Inouye:

As the former principal of Kamaile Elementary on the Wai'anae coast of Oahu, I would like to share some testimony on the Native Hawaiian project at the school.

When I was first approached by Mrs. Maggie Hanohano who coordinates the program, I was elated to hear about the availability of resources for at risk students and parents at our school. Kamaile Elementary was in dire need of resources for special education and at risk students and I welcomed the opportunity to have a project coordinator, parent involver and part time teachers on campus to work with our students.

The personnel that was hired to implement the program consisted of a Kamaile staff member and people from the Wai'anae community who brought credibility and trust to the project. Mr. Brian Kanakuri did an excellent job of coordinating the project and selecting the students for participation in a hands on project promoting pride in being a Hawaiian. The self esteem and popularity of the program flourished under Mr. Kanakuri's tutelage and Kamaile has seen excellent results with the students.

The parent component has offered assistance for parents who normally stay away from school. Kamaile was fortunate to have a parent facilitator and Chapter I parent involver who worked cooperatively to provide inservice opportunities for parents and children in improving literacy and self esteem. The Native Hawaiian project is very much needed on the Wai'anae coast.

Please consider continuing the financial support of the program. If you would like further information, please feel free to call me at (808) 674-0568.

Sincerely,
Michael Miyamura
Michael Miyamura
Principal

STATE OF HAWAII
DEPARTMENT OF EDUCATION
KAMAILE ELEMENTARY SCHOOL
[illegible] ALA AKAU STREET
[illegible]

April 5, 1994

Senator Daniel K. Inouye
United States Senate
Committee on Indian Affairs
Washington, DC 20510-9450

Dear Honorable Inouye,

We are four special education teachers at Kamaile Elementary School in Waianae, Hawaii. Our school is located within the Leeward District of Oahu. At our school we are working towards a full inclusion model of service delivery, which means that special education services are delivered within the regular classroom. We are very fortunate to share our responsibility as service providers with our collegues employed by the Native Hawaiian Education Act. The Native Hawaiian Project (NHP) at Kamaile strives to work with all children who meet the requirements of special education, as well as those who have been identified as being academically at-risk. These children may or may not be of direct Hawaiian decent, but are growing up in a culturally rich environment in Hawaii.

Many benefits stem from the role of the NHP at Kamaile Elementary. The children receive help with their academic work and they participate in activities that help to increase self-esteem. The project employs a staff of three part-time teachers and one parent involver, which serves as a necessary link between our students and their parents in the community. All team members collaborate with both the regular and special education teachers to work together to help each individual student make educational gains. As a result of the support service participation, all students within the regular classroom receive one to one instruction at some point during the day. Small group instruction is also utilized. Here, guided group discussion becomes not only a learning tool for academics, but also for socialization and communication skills.

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER

The Native Hawaiian Project plays a vital role in helping our students in Hawaii to progress to their individual potential. It would be an injustice to the children of Hawaii if the Native Hawaiian Education Act was not reauthorized. If we are going to have as our unwritten goal that all children in the United States should reach their maximum academic potential within public school elementary classrooms, then we feel we should continue to aid our classroom teachers with support programs such as the NHP.

Please consider our plea to reintroduce the Native Hawaiian Education Act. It is truly a worthwhile project.

Sincerely,

Tom Berkner

Kelly Ford

Lynn McDonald

Marianne Walker

Kamaile Elementary Learning Specialists
Waianae, Hawaii

DEPARTMENT OF EDUCATION • STATE OF HAWAII
BLANCHE POPE ELE
41-135 HULI STREET •

DATE: April 7, 1994

TO: U.S. Congressional Indian Affairs Committee

FROM: Dr. Louise Wolcott, Principal Louise Wolcott

RE: Reauthorization of Native Hawaiian Education Act

On behalf of the students, parents and staff of Blanche Pope Elementary, I would like to share with you the benefits we received from the Pihana Na Mamo Project. The purpose of our project was to provide the personnel and material support for the regular classroom teacher to better accommodate children with special needs.

The Pihana Na Mamo staff, regular teachers and parents collaborated to plan and implement powerful and meaningful learning experiences for ALL students. We were able to enrich the instruction by providing culturally appropriate strategies and activities based on Hawaiian values. Consequently, the integrated special education students as well as students identified "at-risk" were successful in the regular classroom. Pre-post academic assessment and measures of self esteem indicated significant gains as a result of this project.

Staff development in the areas of cooperative learning, integrated content, and adapting instruction to the learning styles of Hawaiian children was an additional benefit of the project. The staff continues to practice those effective instructional strategies.

Parent involvement increased with the help of the parent involver who's mission was to reach out to our special education parents. A parent center was established where parents could drop by to "talk story", look at parent education materials, participate in preparing instructional materials for their children to use both at school and at home, and interact with guest speakers. The parents became much more supportive of their child's educational program.

As a principal of Native Hawaiian ancestry serving in a school with a population of 95% Hawaiian and part-Hawaiian students, and as a member of the Pihana Na Mamo Advisory Council, I strongly endorse continued funding of this project through the Native Hawaiian Education Act.

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER

Kamalle Elementary School
85-180 Ala Akau Street
Wai'anae, Hawai'i 96792

April 7, 1994

The Honorable Senator
Daniel K. Inouye
United States Senate
Committee on Indian Affairs
Washington, DC 20510-0450

Re: The Re-Authorization of The Native Hawaiian Education Act

Dear Senator Inouye:

As involved parents of children at Kamalle Elementary School, we would like to express our strong support for the re-authorization of The Native Hawaiian Education Act. Our children, in particular, have been the happy recipients of the fine services provided by the Pihana Na Mamo program.

Our children come home with the many projects they have made and proudly display them around the house. We are pleased to know that they are learning to use their manual skills as did our ancestors before the arrival of the Westerners. Also, receiving activity packets for use during the vacation periods has helped us to work on math and reading games together. This way the skills that they learned are not quickly forgotten. The 'Pihana' program has provided our children with numerous educational materials that they can borrow/use during and after school hours. We parents have also been able to utilize their lending library which is well-stocked with books on parenting, building self-esteem, handling discipline problems, helping with homework, understanding the problems of attention-deficit children and so forth. A rich treasury of books on Hawaiian history, language, culture, folklore, herbal medicine and the like is available to us also.

'Pihana" has additionally provided our families with a number of work-shops, speakers, and classes from which we have benefited greatly, especially where these expanded on the knowledge of our traditional healing practices, and general health programs designed specifically for our suffering native people. Sessions developed for the care and development of our youngsters has been another plus from the program.

We recently enjoyed a family night at school where we learned along with our children the making of Hawaiian crafts. Working together like that creates a spirit of unity.

We really appreciate the home visits/interviews conducted by the parent involver. At that time we are able to relate our concerns about our children's progress at school, ask questions, seek help and direction from the different community agencies, volunteer to help at school and generally get to feel more comfortable about what's going on with our children. Never before have we had such a program that reaches out to us at home. Please don't take this away from us.

We know you will do all you can to help us here on the home front to perpetuate our Hawaiian-ness through the education of our children.

MAHALO AND ALOHA FROM ALL OF US!

Page Two
Senator D. K. Inouye
April 7, 1994

NAME	ADDRESS	PHONE
Keiki & Sharon Gomez	85-755 Lihau St	696-8886
Gilbert & Betty Yagi	85-220 Mahinaarii	696-3527
Christine & Pago Ulu	85-252 C Farr. Hwy.	696-5076
~~Jeanine de Ojeda~~	~~84-885 Ala Makiki Dr 155-B Waianae~~	~~695-7854~~
Angie & John Freitas	84-960 B Lahaina St.	Waianae 695-8815
Dean & Dawn Halbron	84-1194 Hana St.	Waianae, HI 96792 695-5
Marceline & Linda Agustin	84-1111-Apt.	St. E. Hanakai-91792 Ph. 68
Jackie & Steven Roberts	84-1160 Lahaina St	Waianae HI 96792
Robert & Caroline	85-128 D Ala Waha	St. ph. 696-6284
Gerry + Josephine	Hanawahine 85-177 D	Ala Aikau St 696-6200
Wanda Kekua (Mrs.)	84-975 D Hanalei St.	695-9746
Lana Pastores (Mrs.)	85-692 Waianae Valley Rd.	696-7327

April 7, 1994

Dear Senator Inouye,

I am writing this letter in support of the Native Hawaiian Project. For each of the two years that I have been teaching at Kamalle Elementary I have had several students involved in the project. These students have had only positive things to say about their experiences in the program.

Native Hawaiian Project gives our Hawaiian students an opportunity to learn more about their culture and heritage. They are exposed to different Hawaiian experiences and given the direct attention and hands-on activities needed for concrete, as well as meaningful learning. These students have grown tremendously and gaining more knowledge about their Hawaiian history and heritage; which I feel is so important during these ever changing times in Hawaii. I am in full support of continuing this program for the benefit of our Hawaiian students and their families.

Sincerely,

Elise L. Vidinha

Elise L. Vidinha
6th grade teacher

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